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Rev. JOHN F. COONS, Editor.

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LEXINGTON:
WEDNESDAY, *APRIL* 30, 1834.

For the Western Luminary.

Moral Reform.

Mr. Coons,—We have heard some objections made to public lectures, on the breaches of the seventh commandment. One is, that the young and inexperienced will learn the existence of such things and the ways of lewd persons, and curiosity would lead them to desire to become personally acquainted with them. This objection is predicated, I humbly conceive, on a mistaken view of the whole case. Is ignorance the parent of virtue, or of religion? Is it not the best method to prevent men from becoming vicious, to teach them the nature of vice, and its consequences, to strip it of all its assumed beauties and pleasures, and present it in all its dishonoring, afflicting, and ruinous tendencies! This will be admitted when applied to swearing, gambling, intemperance, &c. &c.; but when the abominable sin of *lewdness* which is spreading desolation, and moral ruin all abroad, is presented in a prominent manner, many think that the above reasoning will not apply to the case; but that silence and ignorance should be observed: could the young be kept without information about these gateways to the prison-house of the universe, I would say, *so mote it be;* but they will be informed on these subjects. Now the question is, who *should* give them the information! *Should* it be communicated by the virtuous and honest part of the community, who will give the subject its proper place, and present proper views of this ruinous evil, with its loathsome and disgusting attendants! Or should it be done by those, who will clothe it with all that is calculated to excite the mind and the bad passions of human nature; who will take great pains to allure and seduce the young; who will set in the lurking places and press the uninformed passenger to turn in, saying, "*stolen waters are sweet;*" "We will be alone!" Surely every lover of the race will unite in the sentiment that the virtuous and enlightened should be the instructors of youth on this subject. Another objection is, that the subject is of such character that we cannot bear to hear it mentioned;—delicacy forbids. It is true that the subject is a *very filthy one*, but it is equally true, that it is a very common one, and one that is so polluting in its character, that thousands are already infected by its pestiferous breath—and the good of the community, the safety and happiness of families, the virtue of our sons and daughters, the prosperity of the church, all call loudly for the immediate palpable exposure of this crying, and spreading vice. The seducer is at hand, he *struts* with impunity through the land, is received into our houses, sits at our table, mingles with decent society, while he watches his meditated victim with the most diabolical intentions; that victim may be the innocent, unsuspecting daughter of the widow, or the child of our own affections. Should any parent, because the subject is *filthy*, and delicate, prevent his sons or daughters from learning from virtuous lips, the heinous and disgusting nature of this dishonoring and soul-destroying sin!

That man who would have his children virtuous, should often present the beauties of virtue, and expose the deformities of vice to them. I have an acquaintance with two families, both containing a number of sons; the parents were pions; their usual practice was to lecture their children *very frequently* on the sin of lewdness, presenting it in its true character, and consequences, and the result was that not one of their children was ever suspected of any impurity of the kind, and their abhorrence to such characters as were guilty, was so great, that any individual, male or female, upon whom suspicion might rest, was to them the most hateful; and his or her society was avoided as would have been the society of a horse thief: parts of these families are living in this city, and know this statement to be correct. They learned the nature of this sin, from their virtuous parents, and I have no doubt, that it is in the power of the moral and virtuous part of the community to exterminate this evil, almost entirely. Let public sentiment be regenerated. Let the man who is known to visit those haunts of vice and dissipation, or who may be known to be guilty of seduction, or to aid or abet in this crime, be treated as the vicious female is; let him be put out of virtuous society and consigned to infamy; and much will have been done to arrest this fearful evil.

H.

Blasphemy.

"Invested with divine powers, he commanded the elements, calmed the waves of the sea, appeared in different places at the same time, saw into futurity, read the secrets of the heart, expelled devils, healed the sick, gave light to the blind, and restored the dead to life."

We think we hear some warmhearted pious reader, after reading the above sentence, exclaim, "truly this was the son of God. For surely, of none other but the divine Lord could such things be said." But stop, gentle reader; before you draw this conclusion, learn the source from which this sentence comes. It is from the Catholic Herald of April 3, and is intended to glorify, not the blessed Jesus, but the Roman Catholic church, in the person of one of her saints! Will our Protestant readers believe us, that these words are spoken without qualification of St. Francis Xavier, a Papist missionary to the Indies, who died nearly 300 years ago! If to ascribe the attributes of omnipotence and omnipresence to a frail sinful mortal, be not *blasphemy*, we know not what constitutes that crime. Do we not see in these extravagant assumptions the tracks of the "Beast" spoken of in Rev. xiii. 2!—*Presbyterian.*

From the Presbyterian.

The Report Confirmed.

Mr. Editor,—Your account of the recent ineffectual attempt of Mr. Smith to preach in Baltimore, is *substantially* correct. He had made an appointment to preach in the Third Presbyterian Church on Wednesday evening, the 5th inst., which was announced from the pulpit on the preceding Sabbath. It was rumoured that the Roman Catholics intended, if possible, to hinder him from preaching; but the people, who entertained a better opinion of them than Protestants in other places generally do, did not believe them *capable* of such an outrage upon our civil laws and religious rights. On Wednesday evening the house was crowded long before the usual time of service, and the street filled with multitudes. Mr. Smith, accompanied by the Pastor of the Church, entered the pulpit about half an hour before the appointed time. A number of men who posted themselves on each side of the gallery immediately opposite the pulpit, soon began to talk in a loud and threatening tone. The pastor of the church observed them, and requested them to move further along the aisle, in order to enable others to get in, for there was still some space unoccupied in the aisle of the gallery. This they refused to do, and continued to talk in the manner already described. Several gentlemen then went up stairs and requested them to be silent, but the only answers received were curses! The pastor supposing it possible that order might be restored by commencing religious worship, gave out a Psalm, which was sung by the congregation. But during the whole of this time, the noise was continued. He then attempted to lead in prayer, but was compelled by the increased disorder to desist! He then made some remarks, intended to secure attention and order; and spoke of the rights and privileges of American citizens. But as soon as Mr. Smith arose, the noise in the gallery re-commenced; and it became obviously impossible to proceed in peace. The pastor perceiving this, and observing the indications of uneasiness and alarm in the congregation, rose to request Mr. Smith to desist. But at this moment the people were thrown into utter confusion, by the intimidating causes already mentioned, and by exclamations from certain individuals outside of the church! The congregation was then dismissed and requested to vacate the house. Mr. Smith did not escape by a back window of the church; he went out at the front door with the crowd, accompanied by men who would have sacrificed their lives in his defence. The pastor remained in the pulpit, urging the people to withdraw, and assuring them that *they* were in no danger, until nearly all had left the house; and then, after publicly announcing his intention to retire, he went out in the same manner that Mr. Smith had done. Mr. Smith was to have preached on the succeeding evening in the Fourth Presbyterian Church, but in consequence of the disturbance on Wednesday evening, that church was not opened.

Whether the interference above described was instigated by the "Romish Priesthood," I cannot say. That the disturbance was made by some *Roman Catholics*, there can be but one opinion. Individuals were recognized, and expressions heard which leave no room to doubt as to the character and intention of the rioters.—The truth is, that some of them were caught in their own net!!! On that evening and the next morning, before they had learned the effect which was produced on the city, they exulted in their victory! But as soon as they found the general *indignation* which this outrage had excited, they changed their key; and endeavoured, some to deny that it was the Papists who did it, and others that they were only a few ignorant and low Catholics whose conduct was not approved of by the Church!

You are greatly mistaken if you suppose that Romanism is predominant in Baltimore: Roman Catholics are not, I should judge, more than *one-tenth* of our population; the Methodist Society alone is more than a match for them. The number of churches in Baltimore is now about —— and the Romanists have six!! But it *has been* their strong hold—the strongest in the United States; and the influence hitherto exerted by them, has been owing to their superior cunning and activity, the criminal silence of the majority of Protestant ministers, and the consequent apathy of the people. But for several years past ministers have begun, as faithful watchmen and patriots, to sound the alarm. The event of Wednesday evening has produced such a state of public opinion and feeling in regard to their intolerance, as cannot fail to accomplish much good. It has done more for Protestantism than a hundred sermons by the most eloquent of men. It has led thousands to examine and converse upon the subject, who were before indifferent. And multitudes who were lukewarm, are now zealous and decided. A few more *such* victories and their cause is ruined!

Mr. Smith is to return to this city from Virginia in the course of a few days; and we have resolved to open our church to him again. Public opinion loudly demands this, and thousands, if necessary, are prepared to support the laws and protect him in the exercise of his rights as an American citizen. For the question now is, not Protestantism or Romanism—but LAW OR NO LAW—whether we are to be FREEMEN OR SLAVES!!!

Yours, truly, N. E. N.

Baltimore, March 14, 1834.

From the New-York Observer.

Another Letter from Mr. Gutzlaff.

The Rev. H. Lyman, one of the missionaries who left this country last June, on a tour of observation and inquiry among the islands of the Indian Archipelago, has sent us the following communication from Batavia. We invite the attention of our readers, especially, to the highly interesting letter from Mr. Gutzlaff to Mr. Medhurst, which Mr. L. has copied for us. It will be seen that this enterprising missionary is about to commence *a tour through the whole of central China up to Thibet and Bengal*, and that he anticipates no serious obstacle to his progress. Truly China is open for the reception of the Gospel:

Batavia, Java, Nov. 16, 1833.

We arrived here on the 23d of September, and were very kindly received and hospitably entertained at the house of Rev. W. H. Medhurst, of the London Missionary Society. Perhaps you may not have learned that hostilities have ceased in Sumatra, that peace is restored on the terms of the natives, who were victorious in two engagements—the Dutch having many killed and wounded. The terms of peace are, that the taxing of the natives should cease throughout the island, and the Dutch Government should confine itself exclusively to Padang. There is much disaffection throughout this island among the native population, and the Government are building a wall around the city, four miles outside of the site of the old wall.

A Dutch missionary has just arrived from Moa, a small island containing ten or fifteen thousand inhabitants, and belonging to the Timor group—called in the Reports of the Netherlands Society the "South Western Island Mission." Mr. Hoffker has been zealously laboring on Moa five years, and succeeded under the blessing of God, in gathering 200 children into four schools, and about ten souls into the church. The Netherlands Society, have seven missionaries in this group, seven in the Moluccas or Spice Islands, one in Rhio, and one in China, all evangelical men.

Mr. Medhurst has just received a letter from Mr. Gutzlaff, of which I forward you an extract. The letter is dated Fokien Province, Sept 4, 1833. three or four hundred miles interior from Canton.

"Here is a wide door opened. I have traversed large tracts of country with boxes of books, and had only to regret that I could not have the pleasure of distributing them; for the people fairly robbed me of every volume, such was the eagerness with which they seized upon them. I have much cause for praise to God and to lay prostrate before him, for his mercies are truly great. There is a great error abroad concerning China in a spiritual point of view. *No country of Asia* ruled by native princes, *is so easy of access.* I am now writing a work against the three prevailing superstitions of China, and hope to follow this by an essay on the Trinity. Both will be printed at Canton, and are intended for China itself. Be not discouraged, dear brother, though I stand quite alone, and have to fight with a Leviathan; God will not forsake me. Be of good cheer; the inmost recesses of the celestial empire will be visited by the glorious gospel.

Besides the missionary voyage along the whole coast, which will require as many books as we have distributed from the establishment of the Chinese mission until now, I intend to make a tour with a party of travellers upon the river Yang Tzde Keang, through the whole of Central China up to Thibet and Bengal. The matter is as practicable as a voyage from Rio to Batavia. *My whole heart is set upon the whole* work. If the Savior grants me grace I shall labor to the last; and may my last breath be a prayer in behalf of China's salvation. Pray for me earnestly that God may give me grace to perform this great work."

Such a letter needs no comment. I have to-day accompanied Mr. Medhurst to town, who purchased eighty guilders worth of paper to make books for Mr. Gutzlaff. I would put a question or two to American Christians.

Who will pray for Gutzlaff?

Who will send him tracts to distribute?

It is written on paper that China is shut up to foreigners. But *the people are the power* there in *reality*. Whoever pleases them can travel in China. Mr. Gutzlaff does it effectually by living and dressing as they do, and practising medicine. Let it not be in vain that he has ascertained that the *great wall* has many fissures in it of no small magnitude.

I have to-day received letters from Mr. Robinson, dated at Singapore, Oct. 23. They arrived in safety after a voyage of fifteen days, having met with no disasters save running upon a sand bank, from which they were soon free. The Captain sickened on the voyage and died soon after their arrival. The missionaries were still undecided to remain for a time at Singapore, or to proceed immediately to Bankok. Yours, &c.

H. Lyman.

P. S. By letters just now [18th November] received from Mr. Gutzlaff, it appears that he has returned to Canton, where he is as busy as ever preaching, printing and distributing. He has commenced a periodical in Chinese, intended solely for that people.

2d P. S. The peace at Padang is not confirmed. Only publish that the natives were victorious. H. L.

To the enemies of Foreign Missions.—My friend, you read the English language; are you of English origin? Go back, then, in the line of your ancestors, and in less than thirty steps you will come to a poor Pagan, half naked and houseless, in the forests of Britain, bowing the knee to Thor and Woden, and preparing, perhaps, to immolate his child on the altar of his idol. And who is that venerable man standing by his hand, reflecting the light of heaven upon his darkened mind, and opening to his vision the only way to temporal and eternal blessedness? It is a Christian missionary, who has left a far distant home, to save that poor man and his countrymen from the ruin which threatened them. And blessed be God! his labor was not in vain; and the light which they received, they imparted to their children's children, and as it descended, it grew brighter and spread wider, till now thirty millions of people rejoice in its beams.

My friend! look around you, and count your blessings; your pleasant fire side and home; the security with which you lie down, and rise up, and go forth to your labor; the thousand conveniences with which art has filled your dwellings; look abroad over your country, and see her flourishing cities; her peaceful villages; her fields smiling with plenty; her ships gathering the riches of every climate; her institutions of learning and piety; and above all, that noble monument of civil and religious liberty, which is the admiration of the nations; and say, which of these do you not owe, under God, to that Christian missionary? Oh, then, despise not the holy men, who, like him, have gone to carry the word of life to the idolators of India, of Burmah, of Owyhee, and of our own forests. Despise them not; but speed them on their way, and as you have freely received, freely give of that light to all who sit in darkness and the shadow of death.

Sabbath Conversation.

Mr. Editor:—There is a practice, prevailing to a greater or less extent, of assembling at the house of worship and standing around, engaged in discoursing on various worldly topics. And sometimes we have the pain of discovering professors of religion apparently enjoying such scenes, and engaged with the impenitent in conversation ill becoming the holy Sabbath, and especially the solemn purpose for which we ought to assemble. Now I wish to make a few remarks on this practice.

1. God commands us to "Remember the Sabbath day to keep it holy." And lest men should question what it is to keep the Sabbath day holy, He says by his prophet, Isaiah lviii. 13 and 14—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, not finding thine own pleasures, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Now this seems to me to be a plain explanation of the command, "to keep the Sabbath holy." By our own words, it seems to me we are to understand those words which relate to our worldly affairs.—Hence I cannot but esteem the practice as a transgression of God's law, and a desecration of the holy Sabbath.

2. It is inconsistent with the object of religious worship. "Thou shalt reverence my sanctuary," is the command of Jehovah. We come together to meet with God according to his appointment.—"In all places where I record my name I will come unto thee, and I will bless thee." For this purpose then religious meetings are appointed to meet God, and to obtain his blessing. Now can any person be prepared to meet God, the holy One, the heart-searching God, and to receive his blessing, who has stood at the door of the sanctuary talking on worldly topics, and perhaps laughing over them? Those subjects on which he has been discoursing, will in all probability follow him into the sanctuary. God calls on him to ask of him what he *will*. But he has not considered what he needs: he has no petition prepared. And while others are presenting theirs with intense desire for an answer, his thoughts are either dwelling on those things he heard and spoke before his entrance into the place of audience; or wandering and listless. Nor is his own mind the only one injured: all who have heard and joined with him in such discourses are more or less similarly affected. It is possible this may be the last Sabbath of probation to some of that number, and before another shall arrive, they may find themselves lost, forever lost!

3. Such a practice is inconsistent with love to our neighbor. An opportunity is often afforded on the way to the house of God and at the door to speak to our fellow men on the great concern of personal piety. By improving these opportunities the believer may break the chain of worldly thoughts with which his unconverted neighbor may have been binding down his soul to earth and sense, and thus prepare his mind for offering sincere prayer to God, and to receive the life-giving word of the gospel. Or if a fellow Christian be his companion, a flame of holy affection may be enkindled in their souls. Now the practice under consideration, is calculated to prevent all this good: and our neighbor suffers by our misconduct. And should the same practice be pursued after religious service, as is common, those persons become the instruments by which the devil catches away the word, that it becomes unfruitful. O, let every professed Christian see to it, that he become not the servant of Satan in the work of destroying his fellow men! And that he do all he can to advance the glory of the Redeemer.—*Christian Mirror.*

Extracts from President Day's Sermon at the Ordination of Rev. Leverett Griggs.

Theological Systems.—Many fail of declaring the whole counsel of God, from an undue reliance upon some favorite theological *system.* Not that order and arrangement are unfavorable to clear understanding of religious truth. If a theological system were to embrace all the doctrines and duties, motives and sanctions, which are contained in the scriptures; it could be no objection that they were formed into a well-proportioned scheme. But it is no easy matter for any man, or set of men, so to possess themselves of the riches of the sacred volume, as to be able to comprise them in the limits of a brief doctrinal summary. This is not the course which system-builders commonly adopt. A few prominent points, taken here and there from the scriptures, are sufficient for their purpose. With these for a foundation, they can erect and finish the superstructure for themselves. When this is done, they seem to have no occasion to dwell much upon those portions of the word of God which are not easily shaped to the frame-work of their scheme. They save themselves the labor of searching for truths which might, perhaps, impair the symmetry and beauty of a finely proportioned system. But, you will ask, is there no system in truths relating to the divine kingdom? Undoubtedly there is. But it is a system, the lines of which run back as far as the days of heaven, and forward through a succession of ages, which the boldest powers of thought cannot reach. It embraces the numberless worlds which shed their light upon our little earth;—the thrones, and dominions and principalities, and powers, with which the highest heavens are filled. It comprises the laws which apply to every action, and every thought, of all the accountable beings, in all these worlds, throughout the endless period of their existence. It takes a view of the influence which is to go down from the present hour to distant ages; which is to operate on the countless millions which are yet to people the earth. It allots the rewards of the eternal prison. It is a system vast as the universe, possessing an endless variety in the relations of its parts, and known only in all its extent, by the omniscient mind. "It is high as heaven, what can we know" of it? "Can we find out the Almighty to perfection?" So much of his purpose and works as he has condescended to reveal to us we may be able to understand. "These are parts of his ways. But how little a portion is heard of him!"

Philosophy of Religion.—Another reason why some hesitate to preach distinctly certain doctrines of the bible, is, that they find a difficulty in explaining, to their own satisfaction, the *philosophy* of these doctrines. In a perfect system of truth perfectly understood, each portion may be explained, by tracing its relations to other parts, and to the whole. But God may have revealed to us some truths necessary to our welfare, without showing us how they are connected with the complicated arrangements of his providence. These we are bound to receive, upon his simple testimony, whether we can or cannot explain them, by our philosophical theories. When he who gave us all our powers of judging speaks to us from heaven, we are not to suspend our belief on his declarations, till we can try their credibility before the tribunal of human wisdom. It belongs to us, it is true, to examine the evidence in favor of a proposed revelation, and also to exercise our judgment in applying the rules of interpretation. But when we have once determined the meaning of an inspired passage, we are not at liberty to call in question its truth; or to treat it with neglect, because it is not easily explained by the suggestions of philosophy.

But are we forbidden to attempt the removal of difficulties to which spiritual declarations may be exposed? By no means. Let spiritual things be compared with spiritual; let different portions of the sacred volume be brought together, to throw light upon each other; let even the aid of philosophy be called in, not to explain away, but to elucidate scriptural truth. But if, after all, difficulties still remain, let not the testimony of God be set aside, because our limited understandings cannot fathom the counsels of infinite wisdom.

Should not scripture, however, be so *interpreted*, as not to present a meaning contrary to the dictates of reason? No revelation from God can contain a meaning which is intuitively or demonstrably false. But he may reveal things to us, which to mere reason, without divine testimony, would appear highly *improbable*. "How unsearchable are his judgments, and his ways past finding out!" His plain declarations are to be explained away, on the ground that, to our apprehension they contain improbabilities.—*New-Haven Intelligencer.*

The Destiny of the American Church, and Duty of Her Members to Love One Another.

The people of God in this country ought to consider these sentiments as applying to themselves, in all their force. To every enlightened friend of the Redeemer it must be most interesting and delightful to contemplate what God has done for the church in this western world, and the high destiny to which she seems to be called. To American Christians it is believed is assigned, in the purposes of heaven, much of the honor of that moral renovation of the human family, which is ere long to be experienced. A little less than a century since, the immortal Edwards employed his mighty mind, in attempting to show the probability that the millenium would commence in our country. Whether or not this opinion is well founded, there can be no doubt that Christians in America may have a share in the high honor of diffusing the blessings of that happy period throughout the globe. It is a momentous question—one which ought to come home to every heart that feels the love of God—whether their share in this honor shall be great or small. One or the other it will unquestionably be, very much in proportion as they are influenced by the instruction and the spirit of our text. Could I raise my feeble voice to a note which might be heard throughout the length and breadth of the land, I would urge on every saint, that love to all the household of faith, by which the Saviour has taught us that his disciples shall be known; I would say to him, Brother, as you love the Saviour, as you desire to see his glories spread around the world, and the souls of men redeemed from hell, take heed that, whenever you meet an individual bearing his image, by what name soever he may be called, you embrace him in the arms of Christian affection, and be ready to co-operate with him in every good work. Too long has the church crippled her own energies, and retarded her growth, by mutual dissension and the spirit of party. As the brightness of a more glorious day begins to dawn upon her, O let this spirit cease, and its place be occupied by that love which seeketh not her own.

That all who constitute the visible family of Christ, should at present be united in one denomination, is neither to be expected nor desired. This would be a wide departure from the natural result of that freedom of opinion, which so happily exists in our country. It surely can be no cause of surprise nor of grief, that among men of truly devout minds there should be diversities of opinion on unessential points of doctrine and practice. Nor is it to be lamented, that these diversities have led to the organization of the community of the faithful under different names. But at this day, so interesting, so auspicious to the best interests of man, and in this country, so favored of heaven, so richly furnished with means of blessing the whole human family, let none of these things produce dissension, distrust, or alienation among the people of God. This shall be our prayer. And as the chariot of salvation rolls onward, and its motion is more and more accelerated by the breath of the Spirit, we believe the time is fast drawing near, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim; when there shall be one Lord, and his name one; and when in all God's holy mountain there shall be nothing to hurt or destroy. Amen.

Rev. Ansel Nash, in Nat. Preacher.

Are sinners to blame for not repenting?—Without going into any formal explanation, we will assign some reasons for our full and decided belief that "sinners are to blame for not repenting."

Reason 1. Because as sin is against God, it is entirely fit and proper that the sinner should be sorry before God; and godly sorrow worketh repentance."

2. Because not to be penitent is the same thing as to have a disposition to continue in sin, and this is the precise disposition which leads to all the sinner's future transgressions of God's holy law.

3. Because not to be penitent for sin, is to disregard the authority of God, by whom sin is forbidden.

4. Because, if it cannot be proved, that a man is to blame for not repenting of his sins, it cannot be proved that he is to blame for committing them. Prove the latter, and you will establish the former.

5. Because the sinner must be either truly penitent or in the exercise of love to sin, or indifferent about it. But to be in the exercise of love to sin, or to be indifferent about it, is to transgress that law which says, "Thou shalt love the Lord thy God, with all thy heart."

6. Because Jesus Christ, in his personal ministry on earth, commanded sinners to repent.—Matt. iv. 17.

7. Because that evangelical preacher, John the Baptist, preached repentance to sinners.

8. Because Peter, acting under special divine direction, commanded that notorious sinner, Simon the sorcerer, to repent. Acts xvii. 30.

9. Finally, because all creatures in the universe now are, and ever will be, under obligations to feel right toward God; but no sinner on earth ever did or ever will feel right in any degree toward God, without repentance.

Our language on this topic is strong, but not stronger than our convictions of the truth and importance of the sentiment we advocate. If we could reach every sinner on the face of the earth, we would speak in a voice of thunder, proclaiming his obligations to repent.—*Zion's Adv.*

On Seriousness.—Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, the manner of speaking, in dignity of behaviour, and in weighty, not trifling actions. Some people are serious by nature, some by policy and for selfish ends, and some by grace and from a sense of duty.

Jesting and railery, lightness of behavior, useless occupations, an affectation of vivacity and sprightlessness, are all contrary to the spirit of God. *A fool laughs loud*, saith Solomon; but a wise man scarce smiles a little.

Levity is contrary to contrition and self-knowlege—to watching and prayer—frequently to charity—and to common sense, when death is at our heels.

Levity is also destructive of all devotion, in our own heart, and in that of others, by unfitting the company for receiving good, and brings a suspicion of hypocrisy upon all.

Seriousness is useful to prevent the foregoing miscarriages—to keep grace—to recommend piety and a sense of God's presence—to leave room for the spirit to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not kings and priests to God—temples of the Holy Gost? Are we not walking in the presence of God—on the verge of the grave, and in sight of eternity?

Burmese Idol.—The Burmese ambassador, previous to his quitting Calcutta, petitioned the Governor general to restore to him a large Burmese idol, which, he said, was much venerated in his country, and which having been captured in the late war, was placed in the Asiatic Society's room. His Lordship complied with the request, and the precious block accompanied the envoy to Ava.

REVIVAL INTELLIGENCE.

ACCESSIONS TO THE CHURCH IN HANOVER, VA.—Last Sabbath, [the 13th inst.] we understand that ten persons were added to Salem and Pole-Green Church, in Hanover, under the pastoral care of Rev. Henry Smith. These are some of the fruits of a protracted meeting held in that congregation, three or four weeks since. This church occupies the ground which was consecrated by the prayers and labors of President Davies—and it is pleasing to know that the blessing of the Most High still rests upon it. —*Southern Rel. Tel.*

ANOTHER CHURCH BLESSED IN THE VALLEY OF VIRGINIA.—Union Church, in Augusta county, under the pastoral care of the Rev. John Hendren, has been refreshed, revived, enlarged and strengthened by the powerful operations of the Spirit of God on the hearts of those who met with this Church in attendance on the ordinances of the gospel. The few particulars respecting this revival, which we subjoin, were communicated to us by one who witnessed it.—A protracted meeting was commenced there on the 14th of February, conducted by the Pastor and Rev. Isaac Jones, whose labors have been richly blessed in many of the surrounding congregations. The meeting was continued with religious exercises daily for thirteen days; the essential truths of the gospel, which exalt God, reveal his holiness, justice and mercy, and humble the sinner, were preached with great plainness, and were accompanied by "the Holy Ghost sent down from heaven." The Lord was present with his people during this solemn and interesting season, and added to their numbers daily.

Results.—Between ninety and a hundred were added to the church, on profession of faith in Christ: and a number of others were anxious.—This is not all—Where the power of the gospel is permitted to prevail with all its sacred and holy influences, there is no difficulty in promoting the temperance reform. The first effort made in this cause among this people, was during, or near the close of this meeting. When the opportunity for subscription was given, a hundred persons sent forward their names as signatures to *the temperance pledge.*

Since the commencement of this revival, in the Valley, eleven months ago, we understand that from one thousand to twelve hundred persons have been added to the churches in the two counties of Augusta and Rockbridge. Of this number we are told that there are from fifty to a hundred young men who have the work of the ministry in view.—*Ib.*

PRESBYTERY OF FAYETTEVILLE, N. C.—A member of this Presbytery in a recent letter, says, that more than *seven hundred* additions to the church were reported at the late meeting of Presbytery; and that the actual number exceeds it by considerable. The churches of this Presbytery have an efficient, active and devoted ministry, men who are zealous "coworkers" with God,—but they ascribe the honor of the grace conferred on them not to men but to God only, from whom cometh salvation. The meeting of Presbytery was highly interesting—twenty ministers and licentiates were present.—One of their number, the Rev. Henry A. Rowland, late Pastor of the Church in Fayetteville, has recently left them, to take the pastoral care of Pearl Street Church, in the city of New York.—*Ib.*

NEWBURYPORT, SALEM, BOSTON, &c.—It is stated in some of the papers that there have been *a thousand* cases of hopeful conversion in Newburyport, since the commencement of the revival in that town, two or three months ago —The work is not confined to that place—it is extending and refreshing many of the churches in that part of the State, with copious showers of divine grace. An interesting account of its progress, is given in the following extract of a letter, [which we are permitted to insert] from the Rev. Brown Emerson, of Salem, to a son in this city. The particular instance he has recorded near the close of the letter, may be viewed as an indication of the character of the work.

"It is at present a time of refreshing in many of the Churches in New England and particularly in this region.—Protracted meetings are being held in many places and they seem to be attended and followed by results similar to those so generally witnessed in 1831.—In each of the orthodox Congregational churches in Boston, they have had protracted meetings which are said to have been much blessed.—In Marblehead, within a few weeks the influences of the Spirit have descended in a copious shower. The work of grace is now in steady and rapid progress in all the congregations in the town, ex-the Unitarian congregation. This sect are, I believe, never visited in this way, because they never desire a revival of religion, never pray for it, and never use the means, which God is wont to bless. In Rev. Dr. Dana's church there are as many as fifty hopeful converts and sixty now among the anxious inquirers. There is a powerful revival in New Bedford and many other places in this Commonwealth.—But in Newburyport a revival commenced about two months ago, which has moved on with unabated interest and power to the present time.—It pervades every evangelical church in the town, goes deep and strong, taking all classes of the people and shaking the whole place with the mighty power of God. Some of the most proud, scornful and hardened infidels have been brought to sit at the foot of the cross, with the meekness and docility of children. The number who appear to have passed from death to life, I have not heard stated. It must be very great. It will give you some idea of the extent and depth of the impressions on the minds of the impenitent to be told that the Rev. Mr. Dimmick went to the market to purchase provisions for his family, and that the people impelled by their feelings came around him in such numbers, saying—"Sir what shall we do to be saved!" that he was obliged to retire into a neighboring building where he could address them all and direct them to the Lamb of God.

It will illustrate in some measure the tone of feeling among christians in that town, if I mention a particular instance. The Rev. Mr. Wright stated at the monthly concert in my church last week, that a few weeks ago about one o'clock in the morning, there was a knocking at his door. He arose and when he opened the door, a pious girl entered with a sister who was in distress on account of her sins. The pious sister said that such was her anxiety for her sister, and such was her fear that if she waited till morning, her sister would lose her impressions, that she dared not wait, and though the distance they had to walk was nearly a mile, and the night dark and rainy, and the streets full of mud, she had come with the hope, that his counsel and prayers might be the means of saving one, whom she most tenderly loved. The next morning the distressed sinner was brought apparently into the liberty of the children of God.

Christians in Salem are beginning to awake. —We are expecting a series of protracted meetings here. There is to be one at Crombie street next week; one at the Tabernacle, on the week after next; and one in my church, on the week after that. What will follow we know not.—*Ib.*

THE LATE MR. WALTON'S CHURCH.—A letter dated March 19th, informs us, that the Rev. John T. Hargrave, a nephew of Mr. Walton, has lately preached for three Sabbaths in succession in the Free Church in Hartford, Ct., in which Mr. Walton was minister, and that several instances of conversion hopefully followed his labors. On Sunday the 16th ult., *thirty-eight persons* were admitted to the full communion of that church; all of whom, with three or four exceptions, were young. This posthumous revival must give peculiar joy to that happy spirit, among the spirits of the just made perfect, which so lately acted the pastor's part, in relation to these now repenting sinners. He has left a widow and seven fatherless children to depend on her care, under God; but he knows, and we trust she knows, the faithfulness and love of him who is announced to us as peculiarly the widow's God, and the Father of the fatherless.—*Philadelphian.*

RAHWAY, N. J.—A friend informed us that he was present at the communion, Sabbath before last, when 123 persons were admitted to the Presbyterian church, the fruits of the revival in which brother Nelson of Missouri labored in the winter. Upwards of 60 of them were baptized, showing how large a proportion had not been born of religious parents The occasion was one of great solemnity and interest, and the change in the place surprising, glorious to God and happy for man.—*N. Y. Evangelist, April* 19.

From the Missionary Herald.

BOMBAY.—*Extracts from the Journal of Mr. Ramsey.*

Jan. 1, 1833.—I spent the forenoon of this day in study; in the afternoon attended the meeting for the teachers of our schools at the chapel, and heard them read the 27th chapter of Genesis, which I endeavored to explain to them as well as my knowledge of the language would permit. As my knowledge of the language of the people increases, my sphere of usefulness also increases. Miracles have ceased, but I often think, what a blessed thing it would be if the gift of tongues had remained. But God seeth not as man seeth. It is right. But if a missionary could enter the field of his labors here, without having to spend so much time and strength in the mere learning of the language, much, very much more good would be done. To use a foreign language with ease is a serious work. I have not yet heard a foreigner speak the Mahratta language without his speech betraying him and showing clearly that it is not his native tongue. Blunders in the grammatical construction of sentences, in the tones of voice, and in accent, must have an unhappy effect upon the ear of a prejudiced Hindoo, especially when the subject is the religion of Jesus Christ. Still it is matter of rejoicing that power to convince the sinner lies not in elegance of diction, but in God alone.

March 1.—Had a conversation to-day with an intelligent Hindoo. In the course of the conversation, the subject of eclipses was introduced. He said, that a certain demon every year makes an attempt to swallow the sun and moon. I endeavored to tell him the truth on this subject. But in reply, he said that that was my way for accounting for the phenomenon, and that the way he had mentioned was the one believed by the Hindoos to be true. To reason with a man on a subject of this kind is utterly vain.

GREECE.—*Extracts from the Journal of Mr. Riggs at Athens.*

May 6, 1833.—Class in the Catechism more than usually interesting. One new scholar joined it. I asked them wether they did not think that God could have made all things in a moment, as well as in six days. "Yes," was the answer. Can you think why he employed six days in this work? I was blessed with their reply, "He did so, as an example to us to work six days, and to rest on the Sabbath." Their views of the manner in which the Lord's day should be kept, have very much changed since they entered the school. Among the people generally, it is regarded simply as a holiday, inferior to some of the feast days.

July 6.—In a walk this morning passed by several of the threshing-floors just without the wall of the city. The grain is usually trodden out by horses. The sheaves are set in order around a post in the centre of the floor obliquely, the heads inclining inwards, so that the grain all appears on the surface about two feet from the ground. From two to six horses abreast, and sometimes more, are then driven round, commencing at the outside, until, by the winding up of the cord by which they are attached to the post in the centre, they are drawn in. They are then allowed to feed a few moments on the grain which they are treading out; after which they return, the horses being changed so as to equalize their labor. They now not only unwind their cord, but continue in motion until it is wound up in the opposite direction.

Then they are permitted to rest and feed, after which they are changed as before. Another method sometimes employed, but which is not so highly approved, is by driving several yoke of oxen across the floor in various directions, with a kind of sledge, set underneath with sharp irons.—Either of these methods cut the straw so fine, that it is not wonderful that the Greeks should employ the same word to designate straw and chaff.

Sandwich Islands.—Intelligence from the mission has been received, by way of Mexico, as late as October 16th. The Helicspont and Lagoda, having supplies for the mission, had arrived safely. The health of Mr. Fuller, one of the printers to the mission, had failed, but there appears to have been no death. The king attended church on the Sabbath previous to the latest date, just after completing a tour around the island of Oahu, and was on friendly terms with the mission.

Extract of a letter from England to Rev. Dr. Cox.

DEPUTIES FROM ENGLAND.—You will rejoice to learn that the Congregational Union has at last resolved on sending a deputation to your country to endeavour to reciprocate those offices of Christian friendship which have so often been exercised by the Americans. The men appointed, and about soon to depart, are the Rev. Andrew Reed, of London, and the Rev. Jas. Matheson, of Durham. They are brethren of high reputation: and of dear Andrew Reed, I may say, he has left few behind in all respects equal to him. Receive him, my beloved brother in the Lord, and hold him in reputation. He has long been an intimate friend of mine * * * * I regard him as a suitable person to sustain the interests and the character of a great denomination. Mr. Matheson is son-in-law to Mr. Ewing, of Glasgow; and is, in all respects, if not distinguished as a popular man, an individual of eminent character."—*N. Y. Observer.*

CLAIMS OF ENGLISH DISSENTERS.—The Dissenters throughout England are making vigorous exertions to get up petitions to Ministers and Parliament in behalf of their claims, that they may be taken in consideration and granted in the approaching measures of Church Reform.—Their efforts do not appear to be directed against the property of the Establishment or its revenues, except in so far as they are required to contribute to them. We have no doubt of the success of their efforts before the close of the present parliament. The London morning Chronicle says:—

"The following aphorism is hourly acquiring vigour and ascendency in this kingdom. 'As in civil affairs, according to the principles of the British Constitution, taxation without representation is tyranny; so, in religion, compulsory payments to a church from which we conscientiously dissent, is of the nature of persecution; and the exclusive patronage by the state of one sect, is *injustice.*' The practical grievances, for the removal of which the Dissenters are preparing petitions, are:—An abolition of all exactions from *Dissenters* for the support of the Church; an admission to all national Seminaries of Education; the right of Marriage without the church service or the payment of fees to a Clergyman; the right of burial in parochial burying grounds, their own Ministers officiating; a general Registration of Births."

SUTTEE.—A suttee burnt herself on the pile of her deceased husband, at Muttra, on the 13th of July 1833, the deceased's brother and two of his nephews [sons of that brother,] have been arrested and committed to goal, to take their trial, for urging the widow to become a suttee, and threatening to kill her when she showed signs of disinclination to act up to the resolution which she had been persuaded to take.

Religious Instruction of the Colored Population.

A conference, attended by twenty-six ministers of the Gospel and about twenty laymen, mostly elders and theological students, has been recently held at Petersburgh, Virginia. The object of the meeting was, to discuss two highly important subjects, viz: The Circulation of Religious Books, and the Religious Instruction of the Colored people. The following is taken from the account given by the editor of the Southern Religious Telegraph, who attended the meeting:

The Religious Instruction of the Colored Population

was the next subject introduced to the meeting. Many brethren spoke upon it, giving the results of their personal observations, or of their efforts to enlighten the colored people on the great truths of the Bible. The discussion took a wide range—was protracted, and was highly interesting. All present seemed to feel a deep and solemn concern in it—to lament the past neglect of the church, and that the welfare of the community as well as the salvation of the colored race, depended on the course which the church should take in this matter.—We cannot attempt to report the substance of the remarks offered on the occasion. The conference upon it continued for three or four hours. By the statements made by different brethren, it appears that God has been moving by His spirit on the minds of many of his people in relation to this subject, and causing them to feel deeply the conviction of its importance to the church and to the country, and awaking them to devise means for preaching the gospel statedly to as many of the colored people as possible.

The Rev. Mr. Rensselaer, who has devoted special attention to the colored population of a part of Halifax county, for several months, was requested to make such remarks to the meeting as had been suggested in the course of his labors. He stated that when he went to Halifax, five or six months since, some of the citizens were opposed to the work he had in view—that their objections were gradually removed—that the slaves appeared very grateful for the efforts made to import to them the knowledge of salvation—that their owners, not only favored, but manifested much interest in this work—that one gentleman, who is not a member of the church, was about to erect a chapel for his slaves—and that on twenty plantations in the part of the county in which he labored, the door was open for Christian effort in behalf of the colored population.

The importance of giving them sound religious instruction, as a means of preventing the evil often apprehended, was happily illustrated in the course of his remarks.—This subject appears to be neither appreciated nor understood by many citizens. It seems to be almost forgotten that negroes are *religious* beings—that it is impossible to extinguish those principles of human nature in them, which make them subject to strong religious impressions;—and that they *will* have a religion of some kind. It is impossible to prevent it. If left without instruction to form their religious notions, under the combined influences of passion and excited imagination, their religion will be of the proper kind to fit them for every nefarious work to which they may be prompted. The late Dr. Rice uttered a prophecy on this subject which was literally fulfilled two or three years since, in a horrid calamity.—But there is another kind of religion, the religion of the Bible, which, if diffused among them, will effectually guard them and the community against the evil in question.

It is proper to remark that this discussion had nothing to do with the civil relations of slaves, as regulated by the laws of our Commonwealth. No one discovered any wish to interfere with these relations. We would inform some people who seem to fear the efforts of Christians, that *it is no part of the gospel as believed and practiced in the Presbyterian Church, to violate the laws of the State*, or disturb in any way, the peace of the community—[unless it should be disturbed by the exposure of fashionable vices.]—To return from this disgression—

The views presented by Drs. Hill and Baxter, afforded much light on the subject. They are, we doubt not, the results of the observation and experience of many years, and of much and patient thought, and they are such as we would be glad to see spread out before the whole community. Its welfare and safety were clearly shown, in their remarks, to depend, not on the *ignorance* of this population, but on its instruction in the great principles of Christian duty, and on its information. A little knowledge, enough to have taught the unhappy criminals to calculate the consequences of their vain attempt, or the influence of Christianity had it been possessed by them, would have prevented the catastrophe to which we have alluded.

At 2 o'clock, P. M. we left the meeting and the place—but the discussion, we understand, was continued in the adoption of the following resolutions:

Resolved, That Rev. Messrs. Plumer, Wm. M. Atkinson, J. S. Armistead, Dr. Baxter, F. McFarland, J. W. Douglass, Dr. Hill, and J. M. Brown, be a Committee to present to the Presbyteries of East and West Hanover, Lexington and Winchester, the subject of preaching the gospel to our colored population; and request that the Domestic Missionary Societies of those Presbyteries, be advised to sustain and direct Missionaries in that work at their discretion.

Resolved, That committees of inquiry and correspondence be appointed, whose duty it shall be to obtain and disseminate information, and mature plans, in relation to the religious instruction of the colored population of the southern country, and to bring the subject before the Synods of Virginia and North Carolina.

Supplication of Divine Protection.

On thy strong arm, O Lord, I rest,
And hope for future years;—
Be thou my refuge and my rock
From all impending fears.

Blindly I grope my obscure way
Along this vale of tears;—
Be thou my Sun to light my path,
And cheer and calm my fears.

Helpless, while thousand ills surround,
Before thy throne I fall;—
Let pity move thee, Lord, and hear
My humble suppliant call.

When passion's pow'r usurps my breast,
And urges on to sin,—
O let thy grace, like heav'nly oil,
Becalm the sea within.

When Satan with malicious joy,
Attacks my yielding heart,
Thy shield, O Lord, around me cast,
And quench each fiery dart.

And when life's weary road I've run,
And to its end hath come,
Admit thy servant, Lord, to dwell
In thine eternal home.—*Olive Branch.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 30, 1834.

Sunday School Anniversary.

The anniversary meeting of the Fayette County Sunday School Union will take place on Saturday afternoon next. The several schools will move in procession to the McChord church, where an address will be delivered at 3 o'clock. The public are respectfully invited to attend this interesting meeting.

Hints to Sabbath School Teachers.

In continuation of the familiar suggestions in last week's Luminary, to that class of the community who have entrusted to them the arduous and highly responsible task of imparting Sabbath School instruction, we would observe, that that which perhaps should be next mentioned in point of importance is, *the maintaining of good order in school.* This, to some, may seem quite a trivial matter. Such, we apprehend, have a very imperfect knowledge of the subject. Our experience in Sabbath School teaching has led us to the conclusion, that it is indispensable to the successful operation of any Sabbath School;—a real *sine qua non.* Where order is not strictly attended to, and rigidly enforced, the best instructions fall powerless to the ground. It must be obvious to every reflecting teacher, that no scholars can be so much benefitted, where they are permitted to pass to and fro through the school, stand on the seats, whisper, &c. as if they were trained to observe strict order and attention. And this order can never exist in any school, where each teacher does not exercise a firm, uniform course of discipline in his own class. It is undoubtedly the duty of every teacher thus to regulate his class, and not to expect the superintendent to do it. For from the varied nature of his duties, as supervisor of the whole school, he cannot have time to bestow that special attention on each individual class which is requisite to secure this result. Dr. Johnson remarked, that if every one kept the street clean before his own door, the whole street would be kept clean. So, let each teacher maintain good order in his own class, and good order will pervade the whole school.

Each teacher should make it a matter of conscience to be punctual in his attendance at the precise time for the opening of the school. It is too often the case, that teachers suffer some trivial excuse to detain them till after the exercises have commenced. This is morally wrong; and cannot fail to exert an unhappy influence on the scholars of such. At first they will be dissatisfied and discouraged by it, and ultimately it will produce in them an inattentive and indolent spirit, and lead, perhaps, to their final withdrawal.

It should be observed, as a conscientious duty, by every teacher, never to separate from his class, without having given them some *practical religious instruction.* This is a duty, which, strange as it may appear, we are sorry to say, is too often neglected, even by some teachers who are professors of religion. How strangely inconsistent! But here, the teacher should act with judgment, or in sedulously endeavoring to avoid this omission, he will fall into another error, which is by no means uncommon. We have known some very zealous teachers who were in the habit of delivering such labored and lengthy exhortations, that their instructions seemed to partake more of the character of *sermonizing* than any thing else. Such betray a great want of knowledge of human nature. A formal, lengthy address of this kind generally has a tendency to weary a class, and sometimes, especially at the close of the exercises, to create impatience and disgust. Thus, merely for want of judgment, the great portion of the instructions of such teachers, often fall unheeded on the ears of their scholars, from Sabbath to Sabbath, as "some tale that is told." Whereas, the same truth, if presented in a more judicious and winning manner, would, doubtless, not only have elicited their respectful attention, but found its way to their hearts, and, by the blessing of God, perhaps have resulted in lasting benefit to their undying souls. The teacher should aim to make these instructions very simple, affectionate, and practical. He should remember that he is addressing *children.*

Whenever a scholar is absent from his class on the Sabbath, his teacher should, if practicable, visit him at home during the week. It most generally happens, that such scholars are detained at home by sickness, or absent themselves from school without the knowledge of their parents. In either case, it is important that they should be visited.

It is to be feared that many teachers do not observe as they ought, the duty of praying in private for the blessing of God to attend the instructions they impart to their pupils. Every pious individual knows how much more he is interested in any of the benevolent institutions of the day, when he is in the habit of bearing them up on the wings of his faith in his secret approaches to the throne of mercy. O, then, how scriptural, how proper for the Sabbath School teacher to supplicate the rich blessings of heaven on his interesting "labours of love."

And lastly, we would remark, in closing these imperfect hints, that it is of the utmost importance that harmony should pervade every Sabbath School. If harmony is not to be found there, where should it be sought! The very nature of the occupation, the character of those engaged in it, would seem to insure the existence of this lovely christian feeling. "Behold how good and how pleasant it is for brethren to dwell together in unity!" And what is more likely to conduce to this desirable state of feeling, than a constant and punctual attendance at the monthly concert for prayer! What is better calculated to give Sabbath School teachers correct views of the magnitude and importance of the great work in which they are engaged, and to promote proper feeling towards one another, as fellow laborers in this blessed cause, than frequently coming together to bow before the throne of the compassionate Saviour, and supplicate on their self-denying labors the blessing of him, who has said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven!"

"Ethiopia shall stretch out her hands unto God."

The increased attention in all parts of the country, to the moral and intellectual culture of our colored population must afford peculiar gratification to every benevolent mind. Several years ago the friends of this neglected portion of the community could not brook the opposition excited in our city by the existence of a single Sunday School for their instruction in the truths of the Gospel. The change wrought in public sentiment since that time, not only here, but throughout the west and south generally, is surprising as it is gratifying. Instead of a handful of these trodden down human beings meeting as it were by stealth, on the Sabbath, to be taught the truths of God's blessed word, now several flourishing schools assemble in Lexington publicly every Lord's day, to be instructed in the way of salvation, and taught rightly to discharge the peculiar duties which devolve upon them. And, in addition, a well attended week day school for free colored people is in successful operation.

At Louisville there is a Sabbath School for colored children, which numbers seventy-five scholars. Is not the time rapidly approaching, when the sons and daughters of Africa, will cease to be regarded as cattle! When the fact will be distinctly recogaized, that they are rational, intelligent, accountable moral agents, destined to stand before the judgment seat of Christ!

LIBERIA.—The Liberia Herald of the 25th inst. states, that a party of twenty men, under the direction of Dr. Hall, agent of the Maryland Colonization Society, had left Liberia, for the purpose of forming a settlement at Cape Palmas. Extensive preparations were making for the reception of new emigrants. The erection of a beacon light on Cape Mensurado was in contemplation. The foundation of a new Presbyterian church had been laid. These are pleasing indications of the prosperity of the Colony.

MISSIONARIES TO THE WEST INDIES.—Fourteen ordained missionaries are proposed to be sent out to the West Indies, by the Directors of the London Missionary Society. They call upon those individuals in the ministry who may feel willing to devote themselves to this self-denying labor to come forward. This is now an important field; and cannot be occupied too speedily.

THE LARGEST SUNDAY SCHOOL.—It is stated that there is a Sabbath School in Manchester, England, which contains *two thousand six hundred* pupils. Such a school, if under proper regulation, would afford a rich treat to a benevolent visitor. We presume there is no other of equal size in the world.

AMERICAN SUNDAY SCHOOL UNION.—The anniversary of this institution will be held at Philadelphia on Tuesday, the 20th of May next. The annual sermon is to be delivered on the evening of the 19th, by the Rev. Isaac Ferris, D. D.

DEATH OF DR. PORTER.—The Rev. Ebenezer Porter, D. D. President of the Theological Seminary of Andover, Mass., died on the 8th inst. in the 62d year of his age. His disease was rheumatic fever. Dr. P. had been connected with the institution since 1812.

REV. JOSEPH IVIMY.—Died, in London, on the 8th of February last, this eminent minister of the Baptist denomination. He had been for 29 years pastor of a Baptist church in London, and is an author of some note.

The following communication was intended for last week's paper, but was received too late for insertion at that time.

Lexington, April 21st, 1834.

MR. EDITOR,—Permit this expression of gratitude to the giver of all good and this congratulation to your citizens, whose politeness, hospitality and christian deportment towards me during my short stay in the city, endear the memory, especially of our Presbyterian and Baptist brethren, who opened their liberality, their pulpits and their hearts to pour out a prayer for us. May God pour out his blessing on them an hundred fold, who hath not turned away their prayer, nor yet his grace from us. "The Lord hath done great things for us, whereof we are glad," and every friend of Jesus will rejoice in the prosperity of Zion. Four days ago, there was no organized connexion in Lexington, with the branch of the church which hath sent me out as an evangelist or missionary. Mount Zion church was like the desolations of Asia,—whose lamps are gone out and whose land is in darkness. Mt. Zion was a bald hill where no rains nor dews fell for many years; but now by our instrumentality, the Lord hath appeared to build up Zion, and we may sing,

"Thou shalt arise, and mercy yet
Thou to Mount Zion shalt extend;
Her time for favor which was set,
Behold is now come to an end."
Psalm 102: 13.

There were some accessions on Friday, the day we organized; some on Saturday and Sabbath; and on Monday, the last day, that great day of the feast, Jesus seemed to stand in the midst of us with peace, saying, if any man thirst let him come. At the prayer and conference meeting at 8 o'clock, many attended; some going weeping, to seek the Lord their God,—to ask the way to Zion with their faces thitherward, saying "Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." God seemed to rejoice over us with blessings of love; and while singing the 119th Psalm, 57th—60th verses, there was evidently a disposition to reduce it to practice,—to arise like the prodigal, and resolve not to "stay nor linger long as those that slothful are;" angels rejoiced, and the tear of joy glistened on the cheek of friends and acquaintances, of sons and daughters, brothers and fathers, wives and mothers. Some to recognise their baptismal vows, among whom was a respectable gentleman near 60 years of age;—some to receive the ordinance of baptism for themselves, others for their children. The congregation which was not, now numbers about 30. Let Mount Zion rejoice; for a handful of corn on the top of the maintains shall prosper. Now blessed be the Lord our God, who doth wondrous works;—"let the whole earth be filled with his glory." Amen.

A. BOWER,
Evangelist under the Associate Reformed or Union Synod of the West.

For the Western Luminary.

"Lo the poor Negro!"

In an article with the above title in the last Luminary, a statement is made which is a direct charge upon the christians of this city. The writer says, "give them [the colored people] every Sabbath day the plain, unvarnished, simple, pure, *intelligible* preaching of the gospel; this you have never done." This is a mistake; and is known to be so, by every *church-going man in this* city. Ask the Methodist, do you not preach the *gospel* every Sabbath in this city to just as many of the colored population as may think proper to attend your church! The answer is in the affirmative. Ask the Baptist and Presbyterian *ministers of* this city, whether they do not preach the *pure* gospel to as many of the colored people of Lexington every Sabbath as will attend their ministry? Their answer is, also, in the affirmative. Have not all the churches in this city regular preaching in them every Sabbath? And is it not true, that in each church there are seats set apart for the colored people? Are there not two African churches open every Sabbath for colored preachers?

Our honest friend, who writes for the Luminary, about the "Poor Negro," ought to know that it is not in the power of the "pastors and elders" to regulate this matter. They have opened their churches, and as many as wish to hear them preach are always welcome to come and hear; comfortable seats are provided for their accommodation, and a deep concern is felt for their salvation. But it should be recollected, that the black people have different denominations to which they are attached as well as the white people, and adhere to them with as much scrupulosity. No one preacher could preach to more than one denomination, for others would not long hear him. We then must have as many preachers for the "Poor Negro" as there are sects, or denominations. If any minister who may feel ready to preach to the colored people, can obtain a sufficient number to form a church of his own denomination, let him head the little band, and present himself to the pastors and elders for aid, and he will find their hearts and their purses open to them. SPECTATOR.

For the Western Luminary.

"It is not the Gospel."

MR. EDITOR,—This declaration has been made, again and again, even by professors of religion, in reference to preaching and lecturing against the sin of licentiousness. It is said by some, with emphasis, "*It is not the gospel.*" What a pity that these sapient *judges of the* gospel, had not lived in the days of Jesus Christ and his Apostles, that they might have instructed them, or taught them what the *real gospel* was, and have prevented them from offending the delicacy of their hearers, by preaching those indecent things which they had mistaken for the gospel. The blessed Saviour, in his inimitable sermon on the mount, preached the gospel, if he were not mistaken, and a part of the sermon was directly against the sin of uncleanness. See Matt. 5: 28. "But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." See also verse 32. Again—See Matt. 15: 18. "For out of the heart proceed evil thoughts, murders, *adulteries, fornications,* thefts, false witness, blasphemies." Now, if Christ preached the gospel, preaching against the sin of adultery, and fornication, is preaching the gospel, for he preached against those sins. The apostle Paul preached the gospel, if he were not mistaken as to what was the gospel; and one amongst the first things which he preached to the church at Rome, was the awful and hateful sin of uncleanness. See Rom. 1: 23—32. The reader will do well to turn to the chapter and read it. There he will find this sin presented in terms of the darkest kind, with the consequences;—and also 1 Cor. 6: 9. "Know ye not that the unrighteous shall not inherit the kingdom of God! Be not deceived; neither *fornicators,* nor *idolators,* nor *adulterers,* nor effeminate, nor abusers of themselves with mankind—shall inherit the kingdom of God." Is this the gospel? If so, it is the gospel to preach against the sin that breaks the seventh commandment. See James 4: 4. "Ye adulterers and adulteress, know ye not that the friend-

ship of the world is enmity with God." It is a great pity that so many people are unacquainted with the gospel. There is no sin against which the gospel speaks with more severity than this. It is placed with murder, theft, stealing, drunkenness, &c. &c.

You will oblige one of your constant readers by giving this a place in your valuable paper.

For the Western Luminary.

Education Cause.

BROTHER COONS,—Permit me through the medium of your paper, to acknowledge the receipt of the following sums of money for the *Board of Education of the General Assembly*, and the *Presbyterian Education Society* of Kentucky, since my publication a few months since.

For the Assembly's Board.—From the Presbyterian church, Nashville, Tenn., $83 37½; Female Education Society of the first church, Louisville, $50; Mulberry church, Shelby Co. $11; Rev. R. Lapsley $4; Mrs. M. H. Breckinridge $10; Mrs. A. J. Steel $5; Rev. S. Steel $10; J. Woodman $1; Hamilton church, Ohio. $5 62½; Hamilton and Rossville, do. $4 50; Lebanon church, Ohio, $23 31¼; Hillsborough, do. $50, Chillicothe, do. $70; Ripley, do. $31 75; Red Oak, do. $55 25; Flemingsburgh church, Ky. $100; Maysville, do. $60; Bethel, do. $80.

For the Kentucky Society.—From the Female Education Society of the 1st church, Louisville, $30; Female Education Society, Shelbyville, $60; Mrs. McDowell, Lexington, $4; Mrs. Jones $1; Mrs. Jane Lawrence $1; J. McDowell $4; M. T. Scott $10; Ladies Working Society of the McChord Church, $60; Mount Horeb church, $19 50; Ladies Circle of Benevolent Industry, Frankfort, $300; Buffalo Spring church, $39; Ladies Working Society, Danville, $246; Female Education Society 1st church, Louisville, per Rev. Mr. Ashbridge, $35; Miss Mary Yanky $1; James Wilson $4; J. F. Coons $2; W. A. Leavy $10; J. Weir $10; A. Warner $15. In all, $1507 31¼.

SAM'L. STEEL, *Agent.*

For the Western Luminary.

St. Catharine's Female Academy.

MR. EDITOR,—S. C. has through the columns of the Observer & Reporter, of the 23d inst. attempted to convince the public, by his own *long* and intimate *acquaintance* with the manner of conducting schools of this kind, that no peculiar religious influence will be exerted over the pupils who may be placed under the care of the *Sisters of Charity*. S. C. cannot influence many persons by his recommendation, because S. C. has no character, no identity. If these letters represent any person who has a name, we are utterly at a loss to know who he or she may be. We do not know whether S. C. represents a character who is worthy to be believed, or whether he is a good judge, or whether it may not be some interested person, perhaps a *Sister of Charity*, or a *twin* brother, at least, in feeling and object with "the Sisters of Charity." Now, Sir, if these *Sisters* feel so little about the salvation of the souls of the children placed under their care, that they make no efforts to save them, they have a very inappropriate name; and especially so, when it is recollected that they *firmly* believe that there is *no salvation* out of their particular church. But S. C. should have recollected that many of the people in this state, and in this city, have had the opportunity of being acquainted with their manner of teaching their religion to their pupils. We *know* that the statements of S. C. are wide of the facts which have come under our own knowledge;—and the people of this city will find out these Sisters, as to their real objects, in less than five years. And we would warn Protestants to be careful lest they be ensnared, and learn their danger when it is too late to remedy the evil. These "*Sisters of Charity*" will inculcate their religious sentiments on their pupils, they will do all in their power to remove all opposition that may be felt against the Papists, and excite prejudice against all other denominations. Let the christian reader obtain the Key to Popery, and there he will learn what these Schools of Charity have done, and what they may be expected to do.

Again; the whole Roman Catholic religion contradicts the statements made by S. C. so far as our acquaintance extends. Why have these Sisters of Charity removed to this city? Were there not schools sufficient to educate the young females of the place? Why have they placed the price of board and tuition so far below the usual prices? Is it because they have less love of money than others, or less desire to be rich? No, the object is a very different one. Let the citizens of Lexington, pause and ask themselves whether they are willing to have their sons and daughters contaminated with the *soul-destroying doctrines* of the "man of sin."

For the Western Luminary.

Roman Catholicism in Indiana.

Washington, Davies Co. Ind., Dec. 1833.

MR. EDITOR,—The synod of Indiana, in 1832, appointed a committee to collect facts relative to Roman Catholics in this state. In the fall of the present year, they submitted their report, of which extracts were ordered to be sent to the Cincinnati Journal, and Western Luminary, for publication.

If you think proper, please give the following a place in your useful paper.

ROMANISM IN INDIANA.

In this state, there are at least 5 resident priests, 2 chapels, and 2 female schools. Viz: One priest, chapel, and school, is in Davies county, about 7 miles east of Washington. This school is at present discontinued, but is expected to be resumed in the spring. In this county, and that part of Martin which lies west of the east fork of White River, are said to be 120 Roman Catholic families.

At Vincennes, there is also a priest, chapel, and female school. The Catholic population of this place is principally French.

There are two priests at the St. Joseph's Bend, one of whom is an Indian. They have a charter from the legislature, to establish an orphan asylum in this place. It appears from this movement, they expect Romanism to increase, as it is not known that there are many Catholics in that vicinity. The fifth priest resides at Fort Wayne.

There are said to be some Catholics in Shelby county, and indeed several families dispersed in various parts of the state. They are gradually increasing, by population, conversion, emigration, and marrying into protestant families. A protestant gentleman was a few years since engaged to a Catholic lady. The evening arrived to solemnize the marriage, the guests appeared, the couple arose, and the priest commenced the ceremony, which in substance, required him to profess himself a Roman Catholic. "No sir, said the gentleman, I am not prepared to unite with any church, and especially that of the Roman Catholics." "Then you cannot have this girl." "Then I will not." And giving the priest a small sum of money for his services, closed the ceremony, and the couple were never married to each other. One was recently married to a member of the Presbyterian church, but decidedly refused to have the ceremony performed by a Presbyterian minister; alleging if she did, she would be turned out of the church. This was done, not only after the minister had been invited, but had assembled with a large number of others to solemnize the marriage. The ceremony was finally performed by an associate judge, of the protestant denomination. One not long since, married to a protestant, has succeeded in a good degree, in keeping him from the house of worship, poisoning his mind with Romanism, and their child has received the mark of the beast.

They propagate their pernicious sentiments extensively and thoroughly, by means of schools, nunneries, colleges, &c. The pupils who board with them, must take an active part in their morning and evening prayers, and give their assent to them. They spare no pains in gaining their affections, preserving them from protestant influence, and infusing their idolatrous religion. From one family in this state, two sisters attended one of their schools a few months. The oldest soon learned to count beads, how to become a nun, the happiness of such a life, and was much pleased with this holy people. The youngest, who was eight or ten years of age, could soon make the sign of the cross, learned some prayers to the Virgin Mary, was in the habit of saying them every night, and said she meant to be a little Catholic. It is probably well known that when one becomes a sister of charity, or a nun, she usually assumes another name. Accordingly one who was teaching in this state, whose original name was Caroline —— was called Sebastia, or sister Sebastia. The following statements will show their feelings towards the inspired volume. A number of bibles and testaments were distributed among the Catholics of Vincennes, and shortly afterwards none of them could be found. Pray, what became of them? A daughter of pious parents was sent to one of their schools in this state, and boarded with her instructers. She was soon reproached for reading her bible; this sacred treasure was taken from her, and not returned until she promised not to read it. She wrote a letter to inform her parents that she was dissatisfied and wished to return. But unfortunately this, like all letters having to pass the inspection of the principal, was not permitted to be sent. This unhappy pupil found no way to communicate her views to her friends for several months. If any of her friends came to see her, one at least of the sisters must be present to hear the conversation, and in her presence she had not courage enough to make known her situation. In this unpleasant situation, she remained about five months, and by dropping a hint to her father, soon bid farewell to this nursery of popery.

Yours &c. in christian love,

RANSOM HAWLEY,
Chairman of the Committee.

NEW-YORK ELECTION.—The election, after three days' struggle, had a singular termination—the friends of the national and state administrations obtained the mayor, and the opposite party a majority in both branches of the Common Council. Hon. Cornelius W. Lawrence, now a member of congress, was chosen, by a majority of 170, in a ballot of more than 35,000 votes. Several severe conflicts took place between the drunken Irish about the Five Points and some sailors and others who were dragging a boat about the streets. In one affray on Thursday, the city watch were sent for, and went into the crowd without their caps or any other badge of their office, and in consequence a considerable number were severely beaten, as were some other citizens. In the midst of the heat and fury, a party proceeded to the state arsenal, about three squares distant, forced the gate of the yard, seized the commissary general, and when they could not frighten him to give up the keys, some climbed upon the shoulders of others to the windows of the second story, obtained muskets, loaded them with ball cartridges, and were issuing forth to the scene of conflict. In this fearful crisis, the mayor appeared, and by his firmness and earnest entreaties, induced them to surrender their arms, and leave the defence of the city to the constituted authorities. On request of the mayor, Gen Morton instantly ordered out some companies of militia, to preserve peace, but no further disturbances occured. As the transaction is to undergo a legal inquiry, we forbear to add any comments. The accounts published in the political papers in the very heat of the conflict, are much exaggerated, and doubtless colored with party feeling. Much of the evil is propably to be traced to the misconduct of those who circulate whiskey freely among the mob.—*N. Y. Evangelist.*

DISCOVERY OF A WHITE COLONY ON THE NORTHERN SHORE OF NEW HOLLAND.—The Leeds Mercury contains a curious account of an expedition patronized by a scientific society at Singapore, which, in 1832, discovered a colony, of white people in Northern Australia. They appear to be descendants of Dutch people, who had been shipwrecked about 170 years ago. About eighty men and ten women were the original colonists. The people of the colony appear remarkably simple, considering the time of their first settlement: indeed, we must express our surprise that either amongst the settlers, or their descendants, there should have been neither books nor paper.

IMPORTANT.—*Treaty with Spain*—We have seen letters, dated Madrid, Feb. 17th, which announce that a treaty was concluded, signed and sealed on that day, in settlement of the claims of the United States on the Spanish nation. Thus after much and perplexing delay, caused partly by political convulsions in Spain, and partly by a disposition to evade the just claims of our countrymen, our Minister at the Court of Madrid has succeeded in effecting an adjustment.—*Post.*

TWENTY-THIRD CONGRESS.

Monday, April 7th, was devoted, in both Houses, chiefly to the presentation of the memorials which had accumulated in relation to the public distress.

Tuesday, April 8, in the Senate, a number of memorials were presented. No business besides of particular interest was transacted.

In the House of Representatives, the General Appropriation Bill was taken up and read by sections.

The day was occupied in discussing the following items, viz:

For a temporary Clerk in the Department of State, for one year, for arranging and preserving the archives of the Department, $1,400.

The debate was general and of great interest.

Mr. Vance, of Ohio, asked leave to have an amendment printed which he proposed, at the proper time, to offer, to reduce the salaries of certain government officers thus:

"To each of the Secretaries, of State, Treasury, War, and Navy, $4000; to the Post Master General, $3,500; to each assistant Post Master General, $1800; to each of the Comptrollers of the Treasury, $2000; to each of the Auditors of the Treasury, $2000; to the Solicitor of the Treasury, $2000; to the Register of the Treasury, $2000; to the Treasurer, $2000; to the Commissioner of Indian Affairs, $2000; to the Commissioner of the General Land Office, $2000.

"That to the members of the Senate and House of Representatives, instead of the compensation now allowed by law, they shall receive six dollars per day, and six dollars for every twenty miles travel to and from the Seat of Government. And that from and after the expiration of the present Presidential term, the salary of the President of the United States shall be fifteen thousand dollars per annum.

"That from all officers of government by whatever name designated, or in whatever manner employed, there shall be deducted from the compensation now allowed to them by law, at the rate of 33½ per centum per annum.

Mr. Vance moved for the suspension of the rule, so as to allow him to make a motion to have his amendment printed. On which question, 105 voted in the affirmative and 67 in the negative to *suspend* the rule. Two-thirds being required, the motion to print was overruled.

Wednesday, April 9, In the Senate, on motion of Mr. Preston, the resolution submitted by him some days ago, calling on the Treasury department for information respecting the agent appointed to arange the affairs of the Government with the several State Banks selected to receive the public deposits, &c., was taken up, considered, and after a slight modification, adopted.

Mr. Calhoun moved that the Senate proceed to the consideration of the bill, for the repeal of the Force Act, which had been, on his motion, laid on the table. The motion having been agreed to, and the bill having been read, Mr. Calhoun addressed the Senate in support of his motion for about an hour and a half.

Mr. Clay then, after a few remarks, moved to refer the bill to the committee on the Judiciary.

Mr. Calhoun briefly replied and expressed the hope that the bill would not be committed.

After some debate, the objection to the commitment of the bill was withdrawn by Mr. Calhoun.

In the House of Representatives, the whole of the day after the morning business, was occupied in debating the General Appropriation Bill, and amendments proposed to it.

Friday, April 11, In the Senate, on motion of Mr Clay it was

Ordered, That the Secretary of the Senate be directed to cause to be ascertained and reported to the senate the aggregate numbers of all who have, or shall have, on the day of his report presented petitions, memorials, or other proceedings to the Senate for, or against the Executive measure of the removal of the public deposites, distinguishing the number appertaining to each petition, memorial, or other proceeding; and specifying the city, town, county, and State, from which the memorial or petition was received.

Bank Committee.—The committee appointed by the Speaker, by order of the House of Representatives, to inquire into the administration of the Bank of the United States and its branches, consists of seven gentlemen, as follows:

Mr. Thomas, of Maryland, Mr. Everett, of Massachusetts, Mr. Muhlenburg, of Pennsylvania, Mr. Mason, of Virginia, Mr. Ellsworth, of Connecticut, Mr. Mann, of New-York, and Mr. Lytle, of Ohio.

FOREIGN NEWS.

From London papers to the 13th of March, received at New York.

ENGLAND.

On the presentation of some petitions from the Dissenters, praying for relief, Earl Grey, in the House of Lords on the 10th of March, took occasion to express his dissent from that part of the prayer, which, in some of the petitions, contemplated the separation of Church and State.

The London correspondent of the Liverpool Mercury under date of the 13th says:—Public matters in the city to-day have not been mixed with any foreign intelligence, or domestic occurrence. Proceedings in Parliament do not appear to excite any interest whatever, either in our monetary or mercantile circles, and the prevailing impression appears to be that this Parliament will separate without doing any thing whatever.

On the 12th of March, in the House of Commons, Sir A. Agnew obtained leave to bring in three bills—one "to promote the observance of the Lord's day," another "to explain and amend certain acts relative to the observance of the Sabbath day in Scotland," and a third "to enable local authorities to change "Saturday and Monday fairs and markets to other days." The first and second of the measures were subsequently brought in, read a first time, and ordered to be read a second time on the 16th of April.

On the 14th of March, Mr. Buckingham gave notice, that on the 26th of May he would move for leave to bring in a bill for the prevention of duelling; and also for the appointment of a select committee to inquire respecting the vice of drunkenness.

On the 13th of March Mr. Ripton moved for leave to bring in a bill "for relieving the Archbishops and Bishops of the Established Church from their legislative and judicial duties in the House of Peers." After a discussion, attended by rather remarkable circumstances, to which we have alluded elsewhere, the motion was negatived by a majority of 67—the numbers being 125 and 58.

SPAIN.

The news from Spain speak of the increasing difficulties of the Queen's Government. One of the Spanish journals represents Madrid as in a state of complete anarchy, while in the country, according to other accounts, the decree for forming an Urban militia has been publicly burned. The government has found it necessary again to modify its decree on this subject. There are demands made in various parts of the country for the dismissal of Burgos and Zarco del Valle. Several judges have been dismissed as Carlists, and it seems now quite certain that the government can no longer pursue a middle and vacillating course.

Intelligence had reached Paris from Madrid by express to the 7th of March. At that time the city was said to be tranquil, although great apprehensions were entertained of a serious convulsion. A popular commotion had occurred at Madrid, on the 2d ult.

The northern provinces continue in a state of insubordination, and liable to all the miseries of civil war.

The report of the conclusion of the treaty with the United States is confirmed.

SUMMARY.

MONTICELLO.—The Charlestown [Va.] Advocate states that Monticello, the late residence of Mr. Jefferson, was offered for sale on the 1st of April, according to notice previously given. There were but few persons present, in consequence of which a public sale was not effected. It was however, afterwards sold privately to Lieut. Levy, of the United States Navy—the same gentleman who lately presented to Congress the colossal statue of Mr. Jefferson. The same paper states that Lieut L. intends to commence immediately such improvements and repairs, as will fully restore the buildings, &c. to their original condition; after which it will be accessible to visiters once a week.

DESTRUCTIVE TORNADO.—A letter from Alleghany Co. dated the 2d March, has the following information:

"We were visited, last Thursday by one of the most destructive tornadoes ever known in this country. It extended from about fifty rods to one mile in width.—The village of Orleans, Catteraugus County, twenty-two miles from this place is almost destroyed. Every building is injured more or less, and many of them are completely ruined. It passed within about 100 rods of Friendship village, destroying every thing within its reach. Thousands of acres of woodland are destroyed. Men and roofs of houses in some instances were blown from 20 to 30 rods. Some lives were lost."—*Com. Adv.*

EXTRAORDINARY GALE.—Twenty buildings destroyed.—The most serious hurricane which was ever witnessed in this section of the country, took place at Lymansville, Potter County, Penn. on Thursday, 20th ult. All the timber in its range was entirely swept to the ground, and fences and orchards completely destroyed. The whole village presents a general mass of ruins. The fields are completely covered with boards, timbers and shingles, which were blown from the buildings. Every building in the village was either destroyed or very materially injured; and what is more remarkable, no lives were lost! The loss must no doubt be seriously felt by many. Some hail stones measured FIVE inches in circumference.

BURNING OF THE SHIP NEWARK.—The Ship Newark, with a cargo of dry goods, hay, &c., for New Orleans, was burnt on Thursday evening, while lying between the New York battery and the Jersey shore. The cargo valued at $70,000; $21,000 insurance effected on the vessel, and $12,000 on the cargo. There were a number of passengers on board, who were saved, with most of their baggage.

STEAM BOAT ACCIDENT.—The steamboat *Niagara* on her way from New Orleans to Opelousas, struck a snag and sunk, her hurricane deck remaining out of water. She was insured for only $2000.

The citizens of Burlington, Vt. are in high fever in consequence of the robbery of the grave yard in that town, of two bodies. Two persons accused of the crime have been put under $1000 bonds.

Married,

In Jessamine county, on Sunday evening, RICHARD HIGGINS, Esq. of this city, to Mrs. NANCY YOUNG, relict of the Hon. Richard Young of Jessamine, and daughter of Walter Carr, Sen. of this county.

In Woodford county, March 27th, by the Rev. Chas. A. Campbell, Mr. EVAN JONES to Miss MARY ANN HARPER.

On Thursday evening, the 24th inst., by the Rev. Mr. KNOX, Mr. JOHN MYERS, to Miss EMILY STILLFIELD.

OBITUARY.

[COMMUNICATED.]

DIED—At the residence of her mother, in Fayette county, on the 6th inst. Miss AMANDA LOGAN, of consumption. Miss L. had for a number of years been a member of the Presbyterian church. And during a protracted illness of a number of months she testified the sincerity of her profession by the meekness, patience and resignation which she manifested. And she enjoyed in an especial manner the sustaining and comforting influence of the grace of the gospel; and with striking calmness and composure conversed of that solemn change which she soon expected to realize in death. As she drew nearer her close she seemed to rejoice in the hope of a speedy release from the trials and sorrows of this vale of tears. And her great desire was that in the trying hour she might have the presence of her Saviour and the sense of his favor. During the last few days of her illness, though much afflicted with pain, still she was calm and resigned to the will of her heavenly father; and gave evidence that she had made her peace with her God, rested her soul on that "hope which is as an anchor to the soul," and in Christ had found preparation and strength to meet the terrors of the last enemy. Altogether her case is a striking illustration of the power of the religion of the gospel to sustain and comfort in the hour of death.

J. H. L.

—— In this City, on Saturday last, Miss MARY MONTGOMERY, at the residence of her sister, Mrs. Morrison.

[COMMUNICATED.]

DIED—Suddenly, in Greenville, on the 10th inst. Mrs. JEANETT JANUARY, consort of Mr. John January, in the 47th year of her age. Mrs. January had been a consistent member of the Presbyterian church for many years. She was an affectionate wife, a kind parent, and a good neighbor. She has left a disconsolate husband, and a numerous family of children to mourn their loss. Her mortal remains now slumber in the dust, but her soul, we trust, is gone to the bosom of her God.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which is now undergoing a thorough repair, and will be opened for the entertainment of Travellers and others, about the 10th of May.

The citizens are invited to call and examine the establishment, about that time.

JOHN KIESER.
Lexington, April 30, 1834. 42-tf

To the Lovers of Good Stock.

GENTLEMEN:—there is an ENGLISH RAM, of the Liecester breed, just imported by the owner, WM. SAUNDERS, and now for Sale. He is the finest ever imported into this country. He is very large, and has very fine wool. The last time he sheard 15 pounds; and he has a very fine coat now. Any gentleman wishing to purchase, are invited to give him a call at *Mr. Hoagland's*, near the Lunatic Asylum.

Lexington, April 30, 1834. 42-3w*

NOTICE.

I Have in my possession a TOMB-STONE with the following inscription: "*In memory of William B. Jackson, born July 4th, 1825, departed this life June 29th, 1829,*" which I would be glad the person who ordered it made, would call and get. JNO. WALLACE, Adm'r.
April 23—41-3w. of *Francis O'Neal.*

New! Splendid!! Fashionable!!!

T. RANKIN,
MERCHANT TAILOR,
(*Main Street, Lexington, Ky. a Few Doors Below Postlethwaite's Inn,*)

HAS just received, at his *Fashionable Establishment*, a full and very complete assortment of

New Cloths, Casimeres, Satinetts, Summer Cloths and Vestings,

of the best quality, including super blue, black, and every variety of fancy color now in vogue. He has made extensive additions, both to the variety and quality of his assortment, by purchases made by himself this spring in New-York and Philadelphia.

While lately in Philadelphia, he was so fortunate as to engage the services of Mr. HENRY C. BURR, celebrated in that city for his style and taste in cutting Gentlemen's Clothing, who has just arrived, and brought with him the

Latest European Spring Fashions.

T. R. Assures his customers, and the public generally, that he is prepared to make and furnish, of the best materials, in the newest style, and on accommodating terms, every article appertaining to a Gentleman's apparel. His assortment includes

Stocks, super linen Shirts, Bosoms, Collars, Drawers, Gloves, Hosiery, silk and linen Handkerchiefs, and a great variety of fancy articles in his line too numerous to mention. ALSO, *Silk Hats, silk and cotton Umbrellas, Walking Canes, &c. &c.*

The public are invited to call and examine his goods, and also to see the new style in which the establishment is fitted up.

N. B. Gentlemen from a distance can have their Clothes made to order, by sending their measures. Such orders will be thankfully received and promptly filled.
Lexington, April 15. 1834. 40-9w

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE. Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

EDUCATION.

THE Spring and Summer Session of Mr. TRACY'S

School for Boys,

will commence on Monday, the 28th of April.
Lexington, April 9, 1834. 39-tf

BOOKS! BOOKS!! BOOKS!!!

THE Subscriber has recently received and offers for sale on reasonable the following valuable RELIGIOUS and MISCELLANEOUS works.

Dwights Theology, 4 vols.
Prideaux's Connection between the old and new Testaments, 2 vols.
Saurins Sermons, profound and eloquent;
Henry's Commentaries on the old and new Testaments, various editions in 5 and 6 vols.
Scott's Commentaries on the old and new Testaments;
Polyglott Bibles, various sizes, last editions;
Horne's Introduction to the critical study of the old and new Testaments, 4 vols.
Robt. Hall's Works, 3 vols. last edition;
Hannah More's Works, 2 vols.
Lock's Essays, 1 vol. university edition;
Faber on the Prophecies;
Newton on the Prophecies;
Catholic Controversy, by Hughes and Breckinridge;
Erskine and Leslie on Infidelity;
Essay introductory to Edwards on the will;
Ellis's Polynesian Researches, 4 vols.
Bunyan's comple works, 1 vol.
McElven on the types;
Campbell's 4 gospels;
Wesley's Miscellaneous works, 3 vols.
Wesley's Sermons, 3 vols.
Works on Episcopacy, 2 vols.
Sumner's Exposition;
Standard Works of the Episcopal church;
Ravenscroft's Works;
Josephus's Works;
Auto-Biography of Adam Clarke;
Newton's Works, 4 vols.
Milton's Paradise Lost, splendid edition;
Milton's Paradise Regained;
All the numbers of the Family Library, including
Campbell's lectures on general literature;
Dick on the improvement of Society.

Also, a large Collection of

MEDICAL, LAW, SCHOOL & MISCELLANEOUS WORKS,

Including Histories, Biographies, Poems, &c.
ALSO,—*Paper, Quills, Penknives, Razors, Mathematical Instruments.*

C. WALLACE.
Lexington, April 9, 1834. 39-by

SPRING IMPORTATION!!

J. T. FRAZER,
Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO—An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.
Lexington, April 14th, 1834.

NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.

J. T. FRAZER.
April 14, 1834. 40-tf.

Perfumery and Fancy Store.

S. OLDHAM,
BARBER AND HAIR DRESSER,
(*Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House,*)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock,

Consisting in part of the following—viz.

Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;

Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks, Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing House* is now opened for the present season.
Lexington, April 16, 1834. 40-3m

JOURNEYMEN TAILORS, ATTENTION!!!

FIVE or six steady, and accomplished journeymen Tailors will find constant employment at the highest wages, on immediate application to T. RANKIN,
Merchant Tailor.
Lexington, April 16th, 1834. 40-tf.

A VALUABLE FARM
FOR SALE.

THE Subscriber offers for sale the Farm whereon he now resides, four miles south of Flemingsburg, containing 175 acres of land, one hundred of which is under cultivation, the balance well timbered, and not surpassed in point of soil and timber by any tract of like size in the County where it lies. There is on the Farm a large brick Dwelling House, Kitchen, Smoke House, and a Weaving Shop of brick; also, a frame Barn, Crib and Stable; an excellent apple orchard, and many other fruit trees; a lasting Spring of good water; also, some meadow lands. The above described Farm has been in peaceable possession for more than thirty years. Those wishing to purchase, can view the premises and learn the terms from the Subscriber.

JOHN MILLER.
April 5, 1834. 39-6w*

LIBRARY
of Transylvania University.

ALL Persons having in their possession, books belonging to the Library of Transylvania University, are respectfully requested to return them to the Librarian at the new building on Monday next at 10 o'clock A. M., or as soon thereafter as possible.

A return of all books belonging to the Library is at present of especial importance, as the whole Library is in progress of a new arrangement in the new College Edifice.

S. V. MARSHALL,
Librarian of Transylvania University.
Lexington, April 7, 1834. 39-3w

Blue Lick Water,

FRESH every 10 days, by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

SPRING & SUMMER GOODS FOR 1834.

THE Subscribers are now receiving their first supply of SPRING AND SUMMER GOODS, selected out of the latest arrivals at the Eastward, and bought at reduced prices, all of which will be sold at a small advance for cash; the object being to reduce our stock as low as possible by the first of June. The following are a few of the articles opened: Superfine Cloths and Cassimers, of all colors; a large and splendid lot of Vestings, Stocks, painted Muslins and Calicoes, in great variety; Carpeting; the newest and most fashionable kinds of Silks; fancy Handkerchiefs, Scarfs, Capes, Collars, Laces, in short every article that is calculated to please the taste of the admirer of pretty goods. Domestic Cottons. Hard ware. China, Glassware, Loaf and Brown Sugar, Tea, Coffee, &c. &c.

JAS. G. McKINNEY & Co.
Lexington, April 9, 1834. 39-7w

CABINET MANUFACTORY
AND
Upholstering Warehouse,
MAIN-STREET, OPPOSITE THE MASONIC HALL.

J. J. SHERIDAN

RESPECTFULLY announces to the citizens of Lexington and vicinity, that he has permanently located himself in the above stand, where he intends to keep on hand, a general assortment of CABINET FURNITURE, of the most Fashionable kind—viz: Mahogany Pier Tables, with Marble Tops. Mahogany Centre, Dining, Breakfast, and Card Tables. Mahogany Carved, Plain, and Cherry High and Fancy Bedsteads, Grecian Sofas—Easy and Rocking Chairs. Hair and Moss Matrasses, &c. &c. Old Furniture repaired and polished. Funerals furnished on the shortest notice.

N. B.—One or Two Apprentices will be taken to the above business, if well recommended.

To Cabinet Makers & Others,

FOR SALE.—a large stock of MAHOGANY VENEERS. Also in his Lumber Yard, in the rear of his house, Cherry Boards, Plank, Scantling, Clap Boards, &c. &c.
Lexington, April 2, 1834. 38-1y

Sugar, Molasses, Coffee, &c.

THE Subscriber has just received a supply of Fresh Groceries, among which are the following:

White Havana Sugar, New Orleans Brown Sugar, Plantation Molasses, Sugar house do., all new crop; superior treble-refined Louisiana Loaf Sugar, a new article; Gunpowder Tea, in cannisters of 1 lb. each, $1 75; Double refined premium Table Salt, in loaves, from 25 to 37½ cents; Fine Table Salt in boxes or by the lb.; Fresh Mackeral; Salmon, in small kegs or by the lb.; best Bunch Raisins, in whole or half boxes, 25 cents per lb, or 5 lbs. for $1; Currants, the same; Soft-shelled Almonds, and Prunes; Spirits of Turpentine, by the bbl.; Best white Starch, by the box, or 12½ cents the single lb.; Shumard's Talaverian Vegetable Paste Blacking, by the dozen, or single boxes at 12½ cents each. Also—Mace, Nutmegs Cinnamon, Cloves, Ginger, Alspice, Pepper, Lemons, Rice, Alum, Madder, Copperas, Indigo, Chalk, Glue, Rotten Stone, Venitian Red, Nails, &c. &c. Together with an assortment of Fresh Dry Goods, and a large assortment of Crockery and Glassware.

J. J. SHERIDAN.
Main-street, opposite the Masonic Hall.
Lexington, April, 2, 1834. 38-1y

From the N. Bedford Mercury.

The Sailor Boy's Farewell.

BY MRS. HALE.

Hark! hark! 'tis the signal!
The breezes are steady,
The anchor is weighing,
And we must be ready.
Farewell, my dear mother,
I fear thou'lt be lonely,
But, oh, do not sorrow,
I'll think of thee only.

And dread not the danger,
Though I'm on the billow,
I know my kind Saviour
Will watch o'er my pillow.
The sea owned his sceptre
When its path he was treading,
The wind and the water
Grew calm at his bidding.

We'll trust him, we'll trust him,
We'll pray, and he'll hear us,
On land, or on water
Alike he'll be near us.
Let this song bear to him
Our hearts' pure devotion,
And under his guidance
We'll launch on the ocean.

Nature of Intemperance in Eating.

JUDE 12—*Feeding themselves without fear.*

In no way has intemperance made so many conquests as by concealing its true character. Not long since, it was almost universally supposed that the habitual use of ardent spirit, in moderate quantity, was consistent with strict temperance. And even yet, multitudes hug the murderous delusion. A still greater number would regard it extravagant to say, what is undoubtedly true, that any use of this substance, except in sickness, is intemperance. For if excess of any kind constitute intemperance, is it not intemperance to introduce into the system, that which, in the least quantity, is injurious; and which is as really a poison, as arsenic!

Still more erroneous is public opinion respecting the nature of *intemperance in eating*. Though it be at this moment almost universally prevalent, and much more destructive of health, happiness, and life, than ardent spirit; yet so insensible are the community to its existence, that even the word intemperance has come to signify excess in drinking merely; as if no other kind of intemperance were deserving of notice. And multitudes even of the most conscientious, are daily guilty of gross excess in the use of food, without the slightest apprehension that they are infringing at all upon any of the rules of temperance. Like the abandoned deceivers mentioned by Jude, *they feed themselves without fear*: not, indeed, because they are destitute of religious principle, but because they have no distinct apprehensions of the nature of this kind of intemperance.

It is extremely desirable that definite and correct principles on this subject should take the place of those loose and inadequate views that now so generally prevail. For of what use is it to have all men approve of temperance, while nearly all are intemperate in practice! To call things by their right names, is a most important step in every attempt at reformation. What a magical influence has it exerted in respect to ardent spirit, to have proved that it is poison; and that, therefore, its habitual, even though moderate use, is intemperance! True, it is not so easy to draw the line between temperance and excess in food, as in alcoholic drinks; because we cannot engrave *total abstinence* upon the former, as upon the latter. Still, let us not despair of being able to mark the limits of temperance in respect to food. For if God has commanded us to practice it, he has doubtless given us the means of ascertaining the precise nature of our duty.

"It has been thought," says Dr. Fothergill, of London, "that more people suffer by hard drinking than immoderate eating; but my observation leads me to take the opposite side."

"In general," says Dr. Franklin, "mankind, since the improvement of cookery, eat about twice as much as nature requires."

"Intemperance of some kind," says Lord Bacon, "destroys the bulk of mankind."

"In polished nations," says Sir John Sinclair, "men commonly eat at least double the quantity of food necessary, and often four or five times more than they ought to do."

"It may with truth be asserted," says a distinguished German physician, "that the greater part of mankind eat more than is necessary; and by being crammed and over-fed in infancy, we are deprived of that natural sensation which ought to tell us when we have enough."

"All our most eminent physicians agree in this one point," says an American physician, "that as a people we eat far too much hearty food." "Almost every man, woman and child in our country," says another of our medical writers, "habitually eats and drinks twice as much every day, on a moderate estimate, as is necessary."—*Professor Hitchcock, in National Preacher.*

ERRATUM.—*For Grocery, read Grogery.*—A little boy in one of our schools in reading his dictionary lesson came to the word grocery, and found the definition to be "a place where provisions are sold." Supposing that there must be some mistake, he went to the master to enquire if that was the proper definition of grocery, "for my father keeps a grocery," said he, "and he does not sell provisions." "What does he sell!" said the master. "He sells rum," replied the boy, "and is not the place where they sell rum a grocery!"—"No," said the master, "the place where they sell rum is a grogery."—The little boy went home and told his father that there was a mistake in his sign: that the painter had'nt finished the second g; that the word should be GROGERY and not GROCERY.

Whether the little boy's father was pleased with this specimen of his son's critical powers or not, it is certain that there are many grocers in this business, would be more properly designated if they would put on their signs the word GROGERY, in the place of that which they now employ; and Dr. R. thought that it would be of vast advantage to the temperance cause if these men were compelled to use the English language with more propriety.—*N. Y. Observer.*

A FACT WORTH REMEMBERING.—A wholesale grocer at Pittsburg, Pa., became convinced of the iniquity of the traffic in intoxicating liquors, but could not be induced to abandon it, until he should have disposed of his stock on hand. He could not think of following the example of the Georgia merchant, of pouring all his poison into the street. That appeared to him too great a loss. But mark the result. After enduring the lashes of conscience for awhile, he made sale of all his stock of liquors to a man who immediately proved bankrupt, and took *French leave* of his creditors. He, of course, lost the price of his liquor. If he had emptied his casks into the street as soon as he became convinced of his sin, his loss would have been no greater, he might have gained credit to himself, he might have done much good, and might have satisfied conscience.

TEMPERANCE IN THE RIGHT PLACE.—At the fire at Charlestown yesterday morning a bucket of brandy and water, as was wont to be the custom in the days of yore, was brought out to *treat* the engine companies. The first to whom it was offered, was engine company No. 10. "There is not a man in the company drinks it," was the answer of one of the officers. No. 4 company was next asked if they wanted some drink? Yes, what is it!—Brandy and water, was the answer—You've brought it to the wrong shop was the reply,—and him with the bucket pushed on to be stopt a few minutes after by a gang of Irishmen, in whose company the contents of the bucket was soon disposed of.—*Spirit of the Age.*

A GOOD ONE.—A few weeks since a man from the country called with his keg at the grave stone maker's in this town, and asked if he kept the distillery.—"Not exactly," says the man of grave stones—"Mr. —— ——, down the street, furnishes the subjects, and I mark them."

From the Journal of the Flushing Institute.

Hymn at Sunset.

The mellow eve is gliding
Serenely down the west;
So, every care subsiding,
My soul would sink to rest.

The woodland hum is ringing
The daylight's gentle close;
May angels round me singing,
Thus hymn my last repose.

The evening star has lighted
Her crystal lamp on high;
So when in death benighted,
May hope illume the sky.

In golden splendor dawning,
The morrow's light shall break;
Oh! on the last bright morning,
May I in glory wake.

Women Market in Turkey.

An English Traveller in Turkey gives the following account of the sale and purchase of females:

But a market where—horrid idea!—women are sold like beasts. God forbid that I should defend it! At the same time, the pretty creatures seem so content, that I cannot pity them. Perhaps I should follow the example of most writers, who whenever they touch by chance on such a subject, give vent to a deal of sentimentalism and vapouring about weeping innocence, and dishevelled locks, and torn garments, and beaten breasts. Such exist only in imagination; and I believe that many who describe the slave markets, in such moving terms, never saw one. Occasionally, I will not deny, heart rending scenes occur, in the case of captives of war, or victims of revolt, wrenched suddenly from all that is dear; but these are rare occurrences.

The Circassians, and Georgians, who form the trade supply, are only victims of custom, willing victims; being brought up by their mercenary parents for the merchants. If born Mahomedan, they remain so; if born Christian, they are educated in no faith, in order that they may conform, when purchased, to the Mussulman faith, and therefore they suffer no sacrifice on that score. They live a secluded life, harshly treated by their relations, never seeing a stranger's face, and therefore form no ties of friendship or love, preserve no pleasing recollections of home to make them regret their country. Their destination is constantly before their eyes, painted in glowing colors; and so far from dreading it, they look for the moment of going to Anapa, or Poti, whence they are shipped for Stamboul, with as much eagerness as a parlor-boarder of a French or Italian convent for her emancipation. In the market they are lodged in separate apartments, carefully secluded, where, in the hours of business—between nine and twelve—they may be visited by aspirants for possessing such delicate ware. I need not draw a veil over what follows. Decorum prevails. The would-be purchaser may fix his eyes on the lady's face and his hand may receive evidence of her bust. The waltz allows nearly as much liberty before hundreds of eyes. Of course the merchant gives his warranty, on which, and the preceding data, the bargain is closed.—The common price of a tolerable looking maid is about 100*l.* Some fetch hundreds, the value depending as much on accomplishments on as beauty; but such are generally singled out by the Kislar Aga. A coarser article, from Nubia and Abyssinia, is exposed publicly on platforms, beneath verandahs, before the cribs of the white china. A more white toothed, plump checked merry eyed set I seldom witnessed, with a smile and a gibe for every one, and often an audible "Buy me." They are sold easily, and without trouble. Ladies are the usual purchasers, for domestics. A slight inspection suffices. The girl gets up off the ground, gathers her coarse cloth round her loins, bids her companions adieu, and trips gaily, bare footed, bare headed, after her new mistress, who immediately dresses her a la Turque, and hides her ebony with white veile.—The price of one is about 16*l.*

A German Apologue.

We have seldom seen the folly, the infatuation, the madness of *Gaming* more correctly and forcibly depicted, than in the following article, which is a translation from the French of a German Apologue by the celebrated Richtenwehr.

A French gentleman, after having been abroad in foreign countries, many years, returned to his native land. His friends immediately flocked around, impatient to listen to his wonderful adventures, and hair-breadth escapes. After much urgent solicitation he commenced in this manner:

"Gentlemen, you are aware that it is a great distance to the country of the Hurons in America. Well: at the distance of twelve hundred leagues beyond the wilds inhabited by this warlike tribe, I met with a people whose habits are indeed singular. They will sit for hours around a table, on which is placed neither table-cloth nor viands. The thunder may burst over their heads, armies may combat within musket-shot, earthquakes may menace them with destruction—still they will remain unmoved—paying no more attention to the horrors around them than if they were deaf and dumb. At these times they are unsocial, uttering only occasionally, some half-articulated words, which, nevertheless, appear to be of horrid import.

"I have frequently gazed upon them with wonder, for they are almost always surrounded by spectators, attracted apparently by curiosity—and believe me, my friends, I shall never forget the varied and strongly marked physiognomies which I saw on these occasions! Hope, rage, despair, and sometimes a malignant joy, mingled with disquietude, were painted on their visage by turns. Sometimes they seemed as wild as infuriated maniacs—sometimes as grave and solemn as Pluto and Rhadamanthus—and sometimes their features exhibited the horrid grimaces and contortions of criminals on the rack."

"But," exclaimed the half incredulous friends of the traveller, "who were these miserable wretches? Did they thus devote themselves for the public good?" "O no." "Perhaps they were seeking the Philosopher's Stone." "Not at all." "Or the Quadrature of the Circle." "Not exactly." "Ah! I understand, they were doing penance for their sins." "You are still wider of the mark." "Why, you have been telling us all this time of real maniacs, men who neither heared, felt, nor spoke. Do tell us what they were about." "*They were Gamblers.*"

KINDNESS THE BEST REVENGE.—Depend upon it, no revenge cuts more keenly than kindness—and this is seldom forgotten by an enemy. Acts of kindness and soft words have an irresistible power. 'When I was a small boy,' says Southey, 'there was a black boy in the neighbourhood, by the name of Jim Dick. Myself and a number of my play-fellows were one evening collected together at our sports, and began tormenting the poor black, by calling him Negro, Blackamoor, and other degrading epithets: the poor fellow appeared excessively grieved at our conduct, and soon left us. We soon after made an appointment to go a skating in the neighbourhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them. O yes, John, you may have them and welcome, was his answer. When I went to return them I found Jim was sitting by the fire in the kitchen, reading the Bible.—I told him I had returned his skates, and was under great obligations to him for his kindnes. He looked at me as he took his skates, and with tears in his eyes, said to me, John, don't never call me blackamoor again, and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.'

What a noble example is here! Who will not imitate the poor black, and oblige those who treat them with unkindness?

ENERGY OF CHARACTER.—How mighty are the motives which urge us to activity and exertion, even if we limit our views to the present life. How necessary are a firmness of purpose and an energy of mind, to the attainment of human knowledge, the improvement of human intellect, and to success in every wordly enterprize! But how much more necessary are a singleness of purpose and an energy of soul, to eminence in divine life; and how much greater the motives which urge us to action, when we extend our vision to the eternal world. How melancholy the reflection, that so much *real good* is sacrificed on the altar of indecision and delay. How much more might be done for the souls and bodies of our fellow men—how much might be added to our happiness, here and hereafter, if we would *act* under the full impression that we are acting for ETERNITY. —*Young Men's Advocate.*

BISHOP MEAD'S LETTER ON THE RELIGIOUS INSTRUCTION OF THOSE IN BONDAGE.—We have received in a pamphlet of 35 pages, a well written and forcible appeal in behalf of the religious instruction of slaves, from the pen of Dr. Meade, the assistant bishop of the Protestant Episcopal Church in Virginia. It is addressed "to the ministers, members and friends" of that branch of the church. We hope it will be heard, and that the response which it shall call forth, will be the preaching of the gospel, giving line upon line and precept upon precept, to thousands of our colored population, who have, hitherto, but seldom enjoyed such privileges. In this work there is room enough for the efforts of all evangelical christians in our southern country; and we will rejoice to see them, Episcopalians, Baptists and Methodists as those of the Presbyterian Church, engaging in the work with an enlightened zeal, corresponding with its importance.—*Rel. Tel.*

Says Daniel Webster, "True eloquence, indeed, does not consist in speech alone. It cannot be brought from afar. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they cannot reach it. It comes, if it comes at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence; or rather it is something greater and higher than all eloquence, it is action, noble, sublime, God-like action."

ELOQUENCE.—"True eloquence," says Milton, "I find to be none but the serious and hearty love of truth; and that whose mind soever is fully impressed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others,—when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command and in well ordered files, as he would wish, fall aptly into their places."

THE HUNGRY ARAB.—*A Moral.*—An Arab was once lost in the desert. For two days he found nothing to eat and was about to die of hunger. Fortunately he hit upon one of the wells which lie on the tracks across the desert; and while assuaging his thirst, found also a leathern bag on the sand. "God be praised!" said he, as he lifted it; "these, I think, must be either dates or nuts; how reviving they will be!" With these sweet anticipations he opened and looked into the sack, and exclaimed in a mournful tone, "Alas! they are only pearls."

EXERCISE.—At least two hours a day should be spent in the open air. When the weather is such as not to permit the delicate to go abroad, Mr. Abernethy advises that the windows be thrown open, and exercise to be then taken by walking up and down the apartments of the house. Walking is the most natural and convenient exercise, and, in the healthy and rubust, perhaps the best. Riding on horse back, especially to the dyspeptic, and to those who are threatened with consumptive complaints, has been highly extolled by physicians, and with justice. Dr. Paris recommends digging in a garden as a useful and agreeable exercise. The best time for taking exercise, is three or four hours after a meal, when digestion has been completed, when the nutritious chyle has entered the blood vessels, and when the body feels refreshed and invigorated.

TO PRESERVE BOOKS.—A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russian leather, which is perfumed by the tar of the birch tree, never moulders; and merchants suffer large bales of this leather to remain in the London docks, knowing that it cannot sustain injury from damp. This manner of preserving books with perfumed oil, was well known to the ancients. The Romans used oil of cedar to preserve valuable manuscripts. Hence the expression used by Horace—"*Digna cedro,*" meaning any work worthy of being anointed with cedar oil, or in other words, worthy of being preserved and remembered.

FINDING FAULT WITH PREACHING.—This is especially injurious to children, when it comes from their parents. They will naturally feel more confidence in their parents than in their minister; and if they get the impression that he is wrong upon one point, they will conclude he is wrong in every thing. This prejudice, existing in their minds, may wholy destroy the effect of preaching. Again, when the sinner's conscience is smarting under the truth, if members of the Church represent, in their conversation, that the preacher has been too hasty or too harsh, they hereby ease his conscience, and sustain him in his rebellion against God. Such professors of religion often act the part of traitors in the camp of the living God, by strengthening the hands of his enemies in opposing the extension of his kingdom.

BOOK AND JOB
PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE
BOOK AND JOB OFFICE,
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

CENTRE COLLEGE.

THE summer session of Centre College will open on Thursday the 1st day of May. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

JAMES M. BUCHANAN, A. M., Professor of Mathematics.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

LEWIS W. GREEN, A. M., Professor of Belles Lettres and Political Economy.

LUKE MUNSELL, M. D., Professor of Chemistry and Natural Philosophy.

Rev. JOSEPH HUBER, Professor of Modern Languages.

WILLIAM Y. ALLEN, } Teachers of the
HENRY G. COMMINGO, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*
Danville, March 18, 1834. 36-6w

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

JUST PUBLISHED,
And for Sale at This Office, and at A. T. Skillman's Book Store,
"Strictures on Campbellism,
By THOMAS CLELAND, D. D."
Price—25 cents single copy; 25 copies for $5
December 11, 1833.

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36-by *4 doors below the Post Office.*

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf

EDUCATION.

THE Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of

Lads and Young Gentlemen.

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold.* First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

REFERENCE made to Bishop Smith of Lexington, Ky.; Rev. B. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyell, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.

J. LIVINGSTON VAN DOREN.
March 18, 1834. 26-tf

VAN DOREN'S
COLLEGIATE INSTITUTE
FOR YOUNG LADIES,

WILL be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Iucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by an experienced Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.

ISAAC VAN DOREN, } Principals,
LUTHER H. VAN DOREN, }
Lexington, March 19, 1834. 36-tf

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

NOTICE.
TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.
Lexington, Jan. 1, 1833. 25—tf

STONE CUTTING.

P. DOYLE, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late F. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in good style on the shortest notice, also,—Paint Stores, Mortars, Sills, Door steps, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.
Lexington, March 5, 1834 34-3m.

L. DEPOORTER,
SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.
Lexington, Feb. 12, 1834. 31-tf

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.
April 2, 1834. 38-tf.

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

Hygeian Vegetable Medicine
From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut *Maysville;* John R. Bryant, *Union Town;* J. Dudley, *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.
☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, JR.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.
Lexington, March 5, 1834. 34-tf.

NEW BOOKS.

BELL on the Hand, its mechanism and endowments. A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 64 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of *Chalemagne;* Russell's History of Nubia and Abyssinia; Dick on the improvement of Society: The Parlour Letter Writer; Social Evils, No 1; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher
Lexington, March 19th, 1834. 36-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing he friends and the public generally, that he has commenced the Grocery business in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf